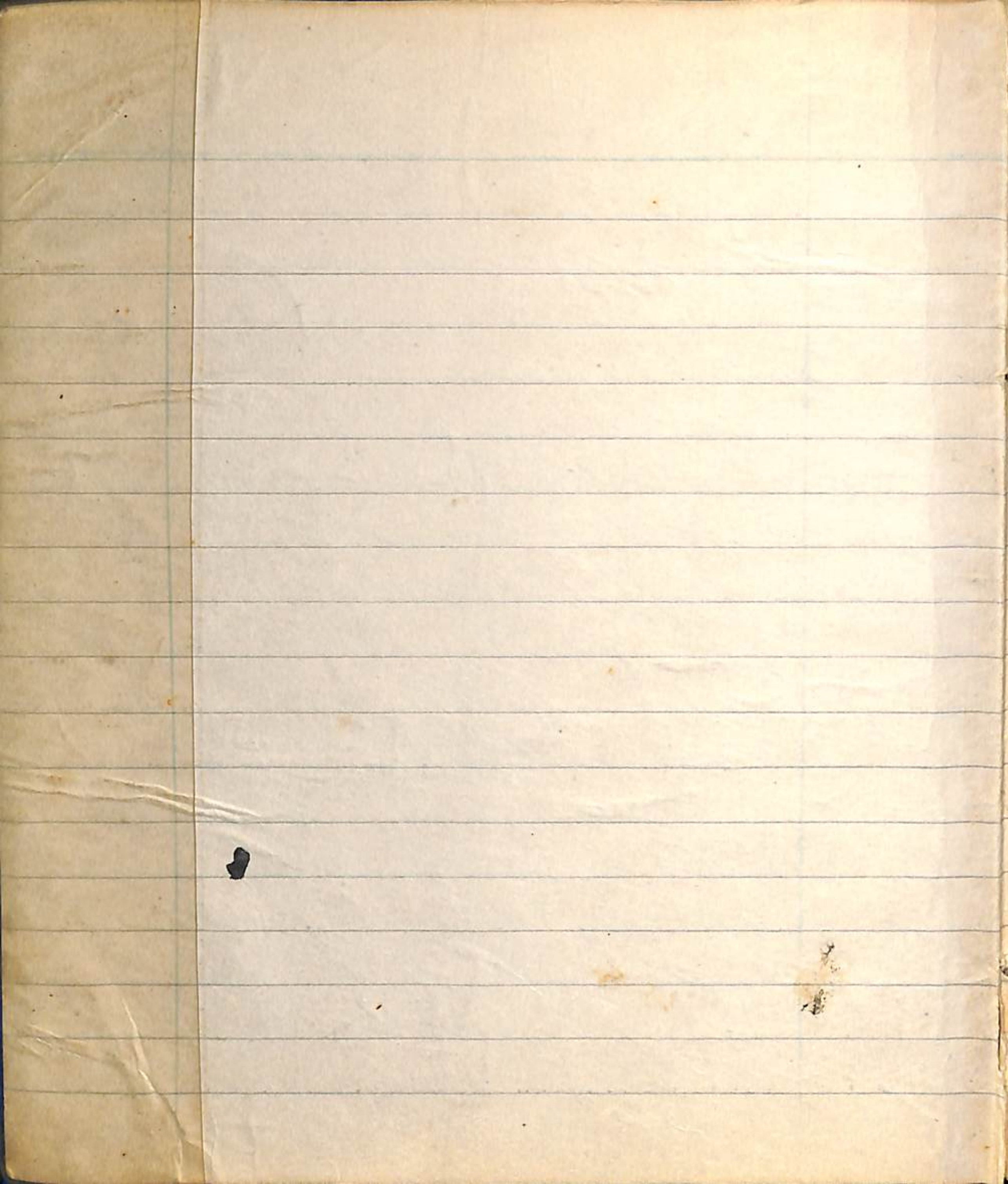

Diplomat



Rājataraṅginī of Śrīvara and Śuka
Edited by Srikanth Kaul, Vishveshvranand Institute
Hoshiarpur.

पृ० ५२ देशसंस्कृतकाव्यज्ञो राज्ञो निकटवास्यभूत्
पण्डितो नोत्थसोमाख्यो देशजैनचरित्रकृत् ॥३६॥

देशभाषाकविर्योधभट्टः शुद्धे च नाटके
चक्रे जैनप्रकाशाख्यं राजवृत्तान्तदर्पणम् ॥३८॥

महाबतः शाहनाम देशग्रन्थादिचचारगः
व्यधाज्जैनविलासाख्यं राजोक्तिप्रतिरूपकम् ॥३९॥

वीणातुम्बुरुमामाद्याः सर्वास्तुम्बुरुवत् प्रभुज
दुर्गर्दौर्यं रत्नौघैर्धरित्रीं त्वां ...शिरे ॥४०॥

तद्वाति काङ्क्षि माहार्यं सात्त्विकाभिनयोज्ज्वलम्।
नाट्यं दृष्ट्वा जनः सर्वस्तुतुषे सद्दर्शिततः ॥४१॥

जैनराजतरंगिणी

चतुर्थः तरंगः
पुण्यलोकान्... तरंग

Grammar of the Shina Language: T. Grahame Bailey
Royal Asiatic Society, London, 1924

PREFACE: viii: In spite of the agent case or cases, verbs inflect for person and number, and in many cases for gender. This is contrary to the usage of Urdu, Hindi, Punjabi, ~~Lahnda~~ Laihnda and Kashmiri. The system of personal verbal suffixes which prevails in Kashmiri and to some extent in Laihnda and Punjabi is foreign to Shina. The only exceptions to this are in Guresi which has a very few such suffixes clearly taken from Kashmiri.

in Loan words taken from Urdu are common. Borrowing from Urdu is facilitated by the fact that all Ṣins are Muhammadans. The close dependence of the greater part of the Ṣiṇ country upon Kashmir, gives

an impetus to this process. Gilgiti and Kohistani Ṣiṇs cannot speak Kāshmīrī. Borrowed words are not much altered, but differences in pronunciation may be observed. Some words are given the low tone, g and kh are generally substituted for g & kh, and k for q, but the letters c, ch, sh, j and zh (if zh ever occurs) are almost invariably kept unchanged, i.e. they ~~are~~ are not cerebralised.

The people of the Gures and Tilel valleys speak Kāshmīrī with perfect fluency, and the Ṣiṇs of the Drās plain speak Turik in addition. The influence of Kāshmīrī upon Gurēsi and Drāsi is clearly observable in the vocabulary and in a few suffixes.

The Ṣinā language is spoken over a wide extent of country. The eastern part of its southern boundary is the mountain range lying immediately to the north of the Valley of Kashmir i.e. the range to the north of the Sind river. The boundary follows this chain of mountains eastwards to about long. 75-30. To the east of that is the Drās River. From a point a little to the west of Drās the eastern boundary follows a line northwest to the Indus, crossing the Indus a few miles above the junction of the Indus and Gilgit Rivers, and continuing as far as lat. 36-15 or 36-20. From the north of Gilgit the northern boundary goes southwest to the mountain ~~co~~ crests lying to the north of Cilās, and then follows the line of the Indus Valley down past ~~Sazin~~ Sazin,

Tangīr, Sălkōt and Pātus to a point a little more than half-way between Cilās and Ămb, which is a town to the west of Abbottabad. The western part of the southern boundary may said to be the mountain chain to the south of the Indus from this point back towards Cilās, keeping north of the Kāgān Valley. From the head of the Kāgān Valley a straight line to ~~Hāramuk~~ Hāramukh will join the eastern part of this boundary. The western boundary is the same as the ~~wester~~ western part of the ~~no~~ northern — from Gilgit down to the Indus.

The Ṣiṇā country may thus be said to include the Gūrēs and Tilēl ~~Q~~ Valleys on the South drained by the Kishangānga River, the Valley of the ~~Bū~~ Būrzil River

to Būrzil, the districts of Ăstōr, Gilgit, Cilās and Kohistān down the Indus (to to the point mentioned above. Within these limits Ṣiṇā is the only language spoken, but (one must also rember that) the Gurēz and Tilēl people are ~~bilingual~~ bilingual and speak Kāshmīrī well. The Valley of the Drās River down to Long. 75-30 near Kārgil lies outside the Ṣiṇā country proper, but in the valley are to be found many Ṣiṇā-speaking families. The rest of the inhabitants of the valley speak either Kāshmīrī (to the west) or Purik (to the east). The people of the Drās plain speak all three languages.

The language is remarkably homogeneous over its whole area and the speakers from

the Indus Valley will readily understand those from the Drās or the Kiṣhān gāṅgā. We may divide Ṣiṇā into the three dialects — Gilgitī, Āstōrī and Kohistānī.

xiv. The Ṣiṇā-speaking people of the Drās Valley belong to the Brokpa caste. This name Brokpa has been given to a dialect of Ṣiṇā widely different from any of the above), found in some villages on the east of Kārgil. So different is this dialect that it is not intelligible to speakers of Ṣiṇā proper.

Ṣiṇā belongs to the Dārd group of languages which includes also Kashmīrī, Gārvī and Maiyā. For its philological & phonetic relationships Sir George Grierson's monograph on the Pishacа

languages of North-western India a vol. VIII, part II Linguistic Survey of India should be consulted. There we learn that the languages of the Dard group along with those of the Kāfir or western group and Khōwār or Citrāli constitute the modern ~~Dard~~ Pishācha languages. The fact that Kāshmīrī belongs to the Pishācha group has been called in question.

P. 7. Vowels

ă : short u in "fun" nearly always short but sometimes half-long, as in gați, together;

a ~~half~~ half-long : English a in "bath"

ā same as a but long : English a in "balm": When i occurs in the following syllable, this a is sometimes (P. 8) epenthetically changed to the a in French 'cave', "sale" "page", image c.f. āy he came, ā with āli, she came.

ạ, a very short vowel like the a in "the Whitaker."

// ai, almost like a in "man": it may be short or half-long.

// āu, practically English aw in "awe".

ĕ, e, ē represent the short, half-long and long forms of two sounds

ẹ very short ĕ.

ĭ as in English "hit": this may be found also half-long and long ("well h-i-i-i-it

i the French or Italian i, may be short or half-long.

ī, the same as i but long.

-ị is a final short i, it seems to be only ~~be~~ half-uttered.

o, French o in "Folio": final ~~unaccentated~~ unaccented o is halfway between -o and -u.

ō, the same but long

o̭, a very short o between o and u: eg. co̭t blow (noun), to̭m (tree).

ŭ, as in English "put". This may also be heard half-long and long, as in the middle syllable of băbūlu, tepid; bakhūni, elbow,

u, as Italian u, the normal English u of "brute", generally half-long, sometimes short.

ū is the same but long.

ṷ a very short ŭ.

CONSONANTS

b, when final tends to be unvoiced, i-e. tends towards p ✓✓

c, ~~like~~ further forward than English ch and unaspirated: it is ~~unaspirated~~ unvoiced form of j. ✓

ç, a cerebral variety of c; much further than English ch: unaspirated.
çh, the same aspirated.
c, ch, ç, çh are uttered without protruding (rounding) the lips.
d dental d
ḍ cerebral as in Urdu, Hindi & Punjabi
f is made with faint contact of ~~coat~~ upper teeth with any part of lower lip. The acoustic effect is quite different from English, French or Italian f. The voiced form is v.
g, This g tends in rapid and careless speech towards a gain-like murmur, like a faint Urdu or Punjabi gain, but very far back but when said clearly it has pure g.
h, a more or less accidental h occurs sometimes after a final accented vowel, as in bi(h)! twenty, it occurs also after a final surd stop, as bŭc(h) chenar tree; and in all

second plurals in which the t is final, as hănĕt(h), you are, zanĕ ānĕt(h) ~~you~~ you are beating. In these cases the h drops off when another letter closely follows.

j is the voiced form of c, further forward than English j; after a vowel it tends to become zh

j (cerebral), a far back variety of j, much further back than English j. ~~It has~~ After a vowel it tends to become z. Its unvoiced form is c, j and cerebral j are made without protruding the lips.

k, In certain Sinā words the k accompanying a front vowel is uttered further back, ~~further~~ back than c in English "calf", yet it does not becomes q.

Among these are all examples of Agent I in -kĭh, -kĕh as ṣīdoĭkĭh, ṣīdoĭkĕh, striker

p. 10

kh, same as k, but aspirated.

kh a faint form of Urdu kh, not unlike gh in "lough" or ch in "loch", but further back.

l is alveolar as in English except when final. When final, ~~a~~ especially if in an ~~a~~ accented syllable, it is either "liquid" or dental. By "liquid" is meant an ~~advanced~~ advanced l against the front upper teeth. Final l tends to become slightly surd. Cerebral l is not found in any dialect of Ṣiṇā except that spoken in Drās where it is found in the dative ending -ḷe

m,

n, generally like Eng. ~~n~~ alveolar n, but in the 3rd sing. fem. pres. indic & pres. perfect it is far ~~for~~ forward and is almost ~~to~~ ñ like the Italian gn in "ogni"

c.f. ṭaṇe ṇ ṣhe ṇ striking ṭaṇe ṣiṇ ṣhe has struck.

ṇ is like Eng. ng in "sing" sometimes very short as in ṣhoṇ, alert. Sometimes it is so far forward that its acoustic effect is not unlike that of ñ,

e.g. ~~koṇig~~ kōṇi, kōṇiṇ, combs.

ṛōṇia, rōṇiṇ, colours.

r,

ṛ, cerebral r, It is common in Lahnda, Punjabi & most other Aryan languages in India.

s, as in Eng. "said"

sh, as in English, but further forward, hence it has a greater hiss.

ṣ is cerebral sh, like unvoiced form of ẓ, pronounced much further back than English sh.

t, voiced form of d

ṭ, cerebral as in Urdu & Panjabi, unvoiced form of ḍ,

th, ṭh, same as t, ṭ, but aspirated

v is the voiced form of f, a fainter variety of what we are accustomed to in Urdu & Pun. It is always faint but especially so after u: thus -uvai, -uvi, are not very different from -uai, -ui.

y as in Eng., but fainter: often we might write e instead of y, as dùĕăle, ĕé for yé, etc. y is always faint, but after certain letters fainter than after others.

We may distinguish degrees of faintness.

(i) after s, ẓ, ç & cerebral j, it is omitted altogether.

(ii) after r, sh, zh, c, j very faint (iii) after s, z, r and the cerebrals ṭ ḍ ṇ less faint (iv) after p b, t, d, n, j in plain.

z much the same as Eng. z.

zh like Eng. z in "azure", but further forward.

z, cerebral zh, voiced form of ṣ, is much further back than Engl. zh.

p 22. THE PRONOUN

First Person Singular Plural

Nom. 1st. Ac. ma, mah

Dat. mā̃ĩ

Prep. māṭ

Loc (in) mā, maē

" (upon) (m.

2nd Ac.

Agent

P. 22. THE PRONOUN

First Person — Singular — Plural

Nom. 1st Ac. ma, mah (ŭ nearer ŭ) — bĕ

Gen. măī — The nom. & agent plural of the — ăsĕi

Dat. măṭ — 1st person, pron. are from the — ăsoṭ, ăsọṭ

Prep. mă, maĕ — same root as Kāshmīrī 1st — ăso

Loc (in) (măr) — sing., cf. be, bĕs, with Kash. — (ăsor)

" (upon) măzh — bŏh. Otherwise the pron. is — ăsozh

2nd Ac. măạ — of the usual Angas type. — ăsōĕ

Agent măs — All the ordinary pronouns — bĕs

of the 3rd pers. have a (?)
fem. in the sing.

Second Person

Nom. 1st Ac. Voc. tu, tuh — tsho (not tsh̲o)

Gen. thăi — tshăī

Dat. tŭṭ — tshoṭ, tshọṭ

Prep. tŭ — tsho

Loc (in) (tŭr) — (tshor)

" (upon) tŭzh — tshozh, tshọzh

2nd Ac. tuĕ — tshōĕ

Agent tŭs — tshos.

~~Third Demo~~ Third Person Demonstrative

~~Nom~~ Singular		plural
Nom. 1st Ac.	ănŭ, ănŭh, this: fem. ănĕ ănĕh	ănĕ, ănis
Gen.	ănĭsĕi	ănĭnĕi
Dat.	ănĭs-ĕṭ, -ạt	ănĭnoṭ, ọt
Prep.	ănĭs-ĕ, ĭ	ănino
Loc.-in	ănĭsĕr.	ăninor
" (upon)	ănĭsĕzh, -ĭzh	ănin, -ozh, ọzh
2nd Ac.	ănĭsĕ	ănino
Agent	ănŭs: fem ănĕs	ănĭs

There is another form of this pronoun: masc. nŭ, nŭh: fem. nĕ, nĕh, which is exactly the same as above with the a omitted

p.23.

Nom. 1st Ac.	o, oh: fem. e, eh: that	ēi
Gen.	ēsăi	~~ăn~~ ăinĕi
Dat.	ēsĕṭ, āsạt	ăinoṭ, ăinọt
Prep.	ēsĕ, ēsĭ	ăino

Like Hindi ~~6 BRADE~~

Sing.	plural
Loc. (in) ēsĕr	~~ēā~~ ăinor
" (upon) ēsĕzh	~~ăinăi~~ ăinozh, ăinozh
2nd Ac. ēsĕ	~~ăinar~~ ăino
Agent os: fem. es	ēis

Singular	Plural
Nom. 1st Ac. ro: fem re, ri: This, That he she it	ri
Gen. rĕsăi	rinĕi
Dat. rĕsĕt, rĕsat	rinot, rinot
Prep. rĕsĕ	rino
Loc. (in) rĕsĕr	rinor
" (upon) rĕsĕzh	rinozh, rinozh
2nd Ac. rĕse	rino
Agent ros: fem. res	ris

Interrogative used also, especially in negative clauses, as Indefenite.

Singular	Plural
Nom. 1st Ac. kō, fem kē: who?, someone, anyone	kaii, kēi
Gen. kēsăi	kainĕi, kĕnĕi
Dat. kēseṭ, kēsạṭ	kain-oṭ, kēn-oṭ (or ọṭ)
Prep. kēsĕ, kēsĭ	kaino, kēno
Loc. (in) kēsĕr	kainor, kēnor
" (upon) kēsĕzh	kain-ozh, kēn-ozh (or ọzh)
2nd Ac. kēse	kaino, kēno
Agent kos: fem. kaiir	kaiis, kēir

NOTES — I. Feminine forms are found only in nom and agent sing. of third personal and interrogative pronouns

II. The Gen. plur. of pronouns has the termination of a Gen sing. (ĕi, -ăi instead of -o). In this pronouns differ from nouns.

III. All the above third personal and interrogative pronouns may be used as attributive adjectives, but in that case oblique forms

BCK

are not used, for adjj. sometimes agree in]
number and gender, but never in case. Thus]
kō mŭshā'ăi of what man: ro shŭdară'i of
that boy: ānĕ cĕyĕṭ, to this girl. #

Other pronouns: jēk, what? something, anything: in-
declinable.
kăcāk, how much or many? indecl.
Hindi kĭtnā. कितना
ăcāk, so ~~many~~ much or many: indecl.
Hindi ĭtnā
ăyāk, so much or many: indecl.
Hindi ŭtnā.

mŭtŭ, other, another etc., declined like nouns
in a unaccented ŭ. Fem. sing. mŭti; fem plr. mŭtyĕ
All these may be used as adjectives.
Especially noteworthy are the phrases:-
mŭtŭ kō, someone else (pron. or adj.)
mŭtŭ jēk Something else (pron. or adj)

ăki; self, selves (as in my-, him- her- ;it;-selb our -, your-, themselves) is always declined -o whether sing. or plur

The Gen. has a separate form

Nom. ăkí [Gent. tomu (Hindi ăpnā)]
Dat. ăkot Loc. ăkōr, ăkōzh Prep. ăko, ăkó.

The Adjectives

(1) Pronominal Adjectives.

ădō, fem ădī: plur ădē, of this kind. Hindi aisā.

ăyō, fem. ayī: plur ăyē: of that kind. Hindi vaisā

khyō, fem. khyī: plur. khyē, of what kind? Hindi kaisā.

tomu, fem. tomi, plur tomě, fem. tomyě, own. Hindi ăpnā: often shortened to tom throughout. This is the genetive of ăki.

(2) Ordinary Adjectives. These are seldom declined unless they end ĭ-ŭ- unaccented.

When they end in unaccented -ŭ they are declined thus:-

Masc. Sing. mĭṣṭŭ plur. mĭṣṭĕ ~~mĭṣṭĕ~~

Fem. Sing. mĭṣṭi plur. mĭṣṭyĕ.

(As regards the y in the fem. plur. it should be noted that in all circumstances the letter y in Ṣiṇā is weak, but after cerebral and so-called palatal letters it is still weaker.

p. 25. Adjectives in -eu

masc. sing. shēŭ white plur. shewĕ

fem. sing. shēi sheyĕ

-awu

masc. sing. lāwŭ, very, much plur. lā

fem. sing. lái layĕ

-uu

masc. sing. mūŭ dead mūĕ

fem. sing. mūi mūyĕ

-iu

masc. sing. mŭnĕliŭ mŭnĕliyĕ

fem. sing. mŭnĕli mŭnĕliyĕ

The final short ŭ in the above examples may be pronounced of

Note also lŭstik - ō fem. -ī of the morning.

(परारु) părŭk - ōt fem. -īt, of last year

There is a vowel change in the following:-

बड़ा bŏṛo, bŏṛŭ, big : fem. băṛi : pl. băṛĕ, fem. băṛyĕ

जरा jărŭ, old : fem. jĕri : pl. jĕrĕ, jĕryĕ -

and in the ordinal numbers: they end in

-mŏṇo, f. moṇi, pl. -mŏṇĕ, f. -moṇyĕ where it will be noticed the o changes.

Numerals

Cardinal Numbers.

1 ek	6 ṣa	11 ăkāī	16 ṣōī	21 bi gạ ĕk
2 du	7 săt	12 bāī	17 sătāī	30 bi gạ dai
3 ç e(é)	8 ā̃ṣ	13 çoī	18 aṣṭāī	31 bi gạ ăkāī
4 car	9 nau	14 condăi	19 kŭnī(h)	36 bi gạ ṣōī
5 pōī	10 daī	15 pănzăi	20 bi(h)t	40 dŭ bjo

43 dĭbyo gậ çe	70 çĕbyo gậ daï	99 carbyo gậ kŭnī(?)
50 dĭbyo gậ daï	77 çẹbyo gậ sătaĩ	100 shăl
54 dĭbyo gậ condăi	80 carbyo	1,000 hăzār] [illegible]
60 çĕbyo	88 carbyo gậ ā̃ṣ	100,000 lăk]
65 çĕbyo gậ poï	90 carbyo gậ daï	753 săt shal dĭbyo gậ çoĩ]

These numerals are declined when used by themselves as nouns, not when used attributively. ĕk is like a sing. noun, the others like plurals. The genitives which will be sufficient to show the declension are as follows:-

1 ĕkăi (ĕkĕṭ, etc)	8 ā̃ṣíno	15 pănzăíno
2 duịnyo (dat. duịnyoṭ)	9. nawíno	16 ṣoíno
3 çẹinyo	10. dayíno	17. sătaïno
4 caríno	11. ăkaïno	18 ā̃sṭaïno
5 poïno	12. baïno	19. kŭníọ
6 saïno	13. coíno	20 bío
7 sătíno	14 condăíno	60 cĕ bío

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The numerals 11-18 have a second form for the oblique after the Gen. and excepting the Agent, which, as always, follows the nom.

ăkāĭ, 11 : dat. ăkaĭnot̤, akāyot̤ : prep. ăkaĭno, ăkāyo

s̤ōĭ, 16 : s̤oĭnot̤, s̤óyot̤ : prep. s̤oĭno, s̤óyo.

Ordinals.

1st pŭmŭ'k-o : fem -i : plur. -ĕ : fem. -yĕ.

2nd dŭmŏn'o : fem. dŭmóni : plur. dumóni-ĕ, fem -yĕ

3rd c̤ĕmŏn'o : fem. c̤ĕmóni : plur c̤ĕmoni-ĕ, fem.-yĕ.

18th. ăs̤t̤aimŏn'o : fem. ăs̤t̤aimóni : pl. ăs̤t̤aimóni-ĕ, fem. -yĕ

100th shălmŏn'o : fem. shălmóni : pl. shălmóni-ĕ, fem. -yĕ

and so on adding -mŏn'o to the cardinal. Note that the syllable mŏ in -mŏn'o changes to mó in the plur. and fem. sing.

Other numerical expressions

both, băĭĕ : Gen. bĕĭnyo : dat. bĕĭnyot̤, etc.

all three c̤ĕ bŭt̤a̤ (or bŭt̤e̤), and so on.

exactly thirteen, cōĩ ăkĩ, etc. This phrase may sometimes come to mean "all the thirteen" or "only thirteen".

half, trăṅ, cāk

1½, ĕk gạ trăṅ	1¼ ĕk gạ pāu
2½, du gạ trăṅ	2¼ du gạ pāu
11½ ăkāĩ gạ trăṅ	6¼ ṣa gạ pāu
quarter, pāu	12¾ pāu kăm ç'oĩ
	2¾ pāu kăm çe

Time, times as in once (one time), twice, ten times, etc. is rendered by three words, dăm, coṭ, and gŭṇĭa, which in this connection are not declined.

ce dăm, three times	dai gŭṇĭa ten times
pōĩ çoṭ, five times	twentyfold bi gŭṇa
double, du gŭṇĭ	hundred fold, phăl guṇi.
quintiple pōĩ gŭṇĭ	

P. 53 THE ADVERB

Most adjectives may ~~also~~ also be used as adverbs. When so used they agree with the subject in gender and number. This free use of adjectives diminishes the number of pure adverbs. A number of prepositions are both prepositions and adverbs

ADVERBS OF TIME

आज → ăsh to-day

ăyā kĕr, in the main time.

This is ăyāh, so many.

and -r in

ăzhu, this year

băla, yesterday

bălakāl: in the afternoon

bāriș m. year: anu bārizĕr or -zh, this yesterday

year: phătinu bārizĕr, in the following year

căl, early soon

dăzō, at midday

dĕzgo, everyday, always

ĕvē'lu, m. year: anu ĕvē'lĕ-r or -zh, in the following ~~year~~ year.

hămēsha always

ṛcī, on the day before

kāl m. year, shārakal, next year: phĕrikāl, year after year

कारो : कर्द

※ kărĕ', when? (or when) : kărĕ' na, never : kărĕ ge, whenever : kărĕ ga na, absolutely never.

kotăit, a little while ago

lus̩tikăl, lus̩tăk̩i, morning

lus̩tiki tuk, very early in the morning.

păr, last year

căl bŭzhi early in the ~~ver~~ morning

chăh m. day : hăr chăh, every day, always : yar†

chăh, the previous day :

azhĕ'i chăh, next day

dăm : ek dăm, at once

d̩ăm, m. time : c̩e d̩ăm, another time : azhīnŭ d̩ăm, next time

cirin on the day after tomorrow

c̩orim, on fourth day (forward)

c̩ot, f., time : carc̩ot, four times

părăr year before last

rătyo, rateyĕt, by night, at night.

tĕh, now, tĕh ăki, at this very moment

sūryo, by day

phăti, phătie, afterwards.

[illegible]

bis table

with Kashmiri

Days of the Week

ădit- gen, - ăi, m. Sunday

tsăndŭr- a-ăi, m Monday

angār-u, ăi, m. Tuesday

bōd-u- ăi, m. Wednesday

bĭriśfăt, ăi Thursday

shukŭr, ăi Friday

shĭnchĕr, ăi Saturday.

Adverbs of Place

aiyavari, in that direction

aiyavaryo, from that direction

āli, there

ālyĕt (dat. of āli) thither, there

ālyo, thence

āni, aini, here

ānyĕt, ainyĕt (dat. of foregoing) hither, hence.

ānyo, hence

anavaryo, from this direction

ărŭ, inside

ărŭt (dat. of ărŭ) inwards

ăzhĕ, up, above

ăzhĕt (dat. of ăzhĕ) upwards.

dări outside

dărŭt (dat. of dări), outwards

dăsibont, dăchibont, to the right

dūr, far

jān, where?

jātĕ, wither.

~~kaci~~ kaçi, near +

Kaivari, in what direction?

Kaiavaryo, from what direction?

khabom! to the left

(kin) karsh! khĭri, f. direction: ane khĭri, in this direction

Kōni, koini, where? (or where): k. na nowhere: k. ga ana absolutely nowhere: k. ga, wherever

khŭri, down

khŭrit (dat. of khŭri) downwards.

kōnṭē, whither?

kōnyo, whence?

măzhā, in the middle

măzhāṭ (dat. of măzhā), to the middle or centre

mŭchō, mŭṣōṭ, forward, in front

mŭchōt, mŭṣot (dat. of last word), forward

naini, here

pār, across, on other side
phăṭú, backwards, behind
phăṭūṭ, backwards
vapas, back

Other Adverbs

ăcūk, thus
ădé, thus, in this manner
awá, yes
ăyē, thus, in that manner
bódū (adj.) very, much
chūt (n. adj.) slowly
dă̄nim, still, yet [j.]
dūn+ just, (as in "just to"]
fakat only
ga, even, also
*né, not (é)
nē again
sirf only

gŭcū (adj.) without special reason
hō, then, in that case
kē, why?
khăs, altogether (generally with negative)
khyē, how
lāvn (adj.) very, much
năyá, no
lōhu (adj.) rapidly
tŭshār, very much
vapás, back, again
zēlí, manner; kē z., how? ane z. thus; ădē z. thus, jeh z. how? ăi z., in that way; also what kind of this or that kind of.

(adverbial conjunction)

ti; ti; ŏ; ai; ge; to, as in kē t.t., ahi this, that; what, which reason, that, i.e. since, because; Jeke, kē ti t.t. for

2.55
tōkī
(no)

P.55. Notes: (1) The conj. partic. of thoiki, do and boiki, become, may be used with adj. to give an adverbial sense –

mŭṣṭŭk thĕt prăyĕ', good having-made mend, mend it well

chŭt bĕt likhărt, slow having become write, write slowly.

(2) Adverbs meaning here, there, sometimes have a temporal signification: ālyo phăṭŭ, after that.

Prepositions

Most prepositions govern the prep. case. Those governing any other case are indicated.

ărŭ, inside of (loc; sometimes genit.)

ăzhĕ' upon

băḍă', in place of, instead of (genit)

bărābăr (adj.) equal to

çălăṭ, in front of, opposite to

dăpăr, near, alongside of

dărŭ outside of (genit)

dishĕr (loc. of dish, place) with genit. instead of, in place of

kăçi, beside

kări, kăryo, for the sake of

khĭrĭ, under (also genit)

kŭlyo (genit; prep) under, along (a river bank)

măzhă', between

jo, from: same as zho

nală, along with

gătīsh, after
gi, with (instrumental)
generally used simply
with nom. case
hăkĕr (loc. of hăk)
concerning (genit)
1.56 sămār, equal to
sāti, along with (w. abstract nouns) with of instrument.
ग-प thān, up to
yăr, in front of

ōrā (used w. jo, as jo ōrā)
except
pār, beyond, on other side of
pārilū (adj.) equal to, level
with, similar to
phāti, behind
-o, form, used with certain
adverbs, as ālyo, from
there, thence
-r, in sing. of loc.
(perhaps contracted from arī,
inside)
-zh, upon (sign of loc) often
used with ăzhé, as goṭēzh ăzhé
upon the house. It may be
contracted from ăzhē.
zhō, or ju, from.

~~P.57.~~ P.56. Conjunctions.

ăgăr, if — lēkin, but

ăkhạnā, although — măgăr, but

ămma, but — vălēkin, but

qa, qạ, and ~~also~~ also — ya, or

ki, that (of narration, not of purpose — yáni, as if (not "that is" as in Urdu)

Interjections

ăi, O (vocative) — khăbạrdār, take care

ăla (masc. sing. & plur.) — khŭdāyēkan, by God

ăli (fem. sing. & plur.), O (voc.) — ~~kă~~ mistŭ, good, very well

băs, enough — ~~s~~ sho, good, very well.

hai ăfsōs, alas

imānēkạn, by my faith

P.57. SYNTAX

NOUNS

The cases — Nom. & 1st Acc. — The nominative, which

✗ has ~~be~~ the same form as the vocative and 1st acc.,

is used as the subject of all intrans. verbs. ~~including~~
~~a few of which are considered ?trans by us, but~~ ? ?

mashun Such are amushṓiki̧, forget: bizhóiki̧, fear:
parăzhóiki̧, hear, understand: siçóiki̧, learn; tarizhóiki̧
taróiki̧, cross, tshṳ̈tóiki̧, annoy.

+With trans. verbs the nom. case is not used for any tense.
The nom. or 1st ac. is sometimes used instead of the
genit. after words denoting quantity and with
names of places, buildings, etc. as
çe ser giṭ, three ser of ghi
ṣa bārt jŭk, six loads of wood
Cĭlās leōt, Cĭlās fort
Göles

§58 The case is used to indicate length of time:-
ăcāk bāṇṣ (or ĕvĕlĕ) măṣ ṣădạri thegās: so many
years I service did.
ĕk măzăk bĕtsĕs: we had stayed (lit. sat) for one ~~month~~ month.
It is object after most verbs: ros ro pashīgu, he saw him.
3 un 3 ? ?

The Genetive: The genetive is used more widely than in Eng.

dizāi ēk mūgār çe ser gif, everyday a goat & three ser of ghi (lit. of a day)

ēk bārizāi (or evēlāi) kācak bāp dēno: how much do you give in a year!

khair khairalēē khojégū: he asked after his health.

thāi mūṣṭi khabar: good news of you

māī shalt āli: I got fever: lit. my fever came.

See manual In the Gilgit dialect the genit., whether of nouns or of pronouns, is not an adj.

Dative — The dative is used to express

(i) to of direction, after verbs of going, coming, taking, sending etc.

kāshīrēt, to Kashmir, hātet vātī came to hand

kōntē, jāṭē, whither, āṅṭ, inside

(ii) direction (mental)

vāič̣t Kai diti, to-water desire fell, he desired water.

thăi mūlatcāt thoikyĕt̤ ma khŭsh hānŭs I am pleased to meet you: (thy meeting making-to I pleased am)

Sometimes the dative ending is omitted:-

kăshir va, come to Kashmir Citas ba, go to Citas.

p. 59. Occasionally, the 3rd sense is "as far as" rather than simply "to"

Kăshiret, as far as Kashmir

(iii) time: lŭstakyĕt̤, in the morning.

carmŏnă dĕzĕt̤, on the fourth day.

phatŭt̤, afterwards, ăsh bosĭnĕt̤, up to to-day.

(iv) purpose: bŭlet̤ nikhatc, they went out for polo.

tom krŏmĕt̤ gon: he has gone on his own business.

ăkŏt̤, for himself, yourself etc.

ăshpĕt̤, on the horse.

Prepositional – It is used after most prepositions, the question loc. being exceptional. In rapid speech the endings of the prep. case are often omitted, especially in the sing.

Locative. — Under this heading we may put two endings denoting "in" and "upon", for they have no separate existence. They are not prepositions though they may be contracted from ăr̃ĭ, in and ăzhé, upon.

The loc. suffix -r, in, is found in both sing & plur. and means:- (i) literally "in" of place: ăi dishĕr, in that place

(ii) less literally, more metaphorically, mentally etc.

bhañalyorg, in chairs — hiĕr, in heart (my, his, your heart etc.)

armānĕr, in intention or will

ăr mișți komor, in good works

(iii) in expressions of time — kō băriẓĕr, in what year?

kăcăh ŭmrĕr, at what age?

(iv) Language

Șiṇăr, in Șiṇā language

Botō bașĕr, in the Golasī language

(v) instead of "on" — pār pailār bănarēā' put shoes on his feet.

pọnĕr, on the road

ăgūvĕr bărōnẹ tharēā'

put rings on his finger

er, 2h (vi) instead of / Ac - morĕr manōihị agree to some

as, i one's word, obey him.

dative p. 60. The loc. suffix -2h, on, both sing & plur.

(i) literal: mecĕzh, upon the table, generally with

ăzhē', as mecĕzh ăzhē', upon the table.

(ii) more metaphorical

resĕzh juzam viōihị or thoihị, impose a fine on him

ăna mănuzĕzh ikzbarĕh nūsị, I have no faith

in that man.

chilĕzh bihi, shoes on clothes (menstruation)

(iii) for "at" or "in"

gĕvĕzh at the bridge — lĕtĕzh at or in the village

prch ~~(iv) ist~~

(iv) with 1st & 2nd pers. pronouns [illegible]

mā̆zh, in me   ăsozh, in us

tizh, in thee   tzhozh, in you

(v) to express time

ănĭ bărĭzĕth, in this year   nāi ĕvĕlĕzh in the coming year

Second Accusative — This case is used after verbs of striking or giving a blow of any description — with fist, boot, stick, knife etc. The first acc. is never used after verbs of striking... The invariable case is 2nd ac., whether after a simple verb to strike or after a verb compounded of a noun and a verb, such as "give a knife" i.e stab. The commonest case after other trans. verbs is the first ac. The verb to kill takes a 1st ac., not like verbs of striking, a 2nd ac.

Agent Case: This case is used with every part of the active voice of trans. verbs. The usage thus differs from Urdu and Hindi in which the

agent is used only with the past tenses of trans. verbs, and from Punjabi in which it is used with the infn. of all verbs and the past tenses of trans. verbs. In Ṣiṇa it is used even with the stative principle, which in trans. verb is really passive.

In Gilgiti Ṣiṇā there is only one agent case. In Cilasi and Yāgistānī there are two, one for past tenses and the other for other tenses, though they are sometimes confused. In Gurēsi there are two, which are generally kept quite distinct.

P. 61. Mode of expressing noun of agency or possession Hindi & Urdu-vāla, Punj-vālā). While the idea of agency is well developed in the verb, the noun is poorly furnished. (see How the conception is expressed)

(i) When the thing possessed is part of the

of the body or mind of the person, the pres. verb subst. is used agreeing in gender and number, with the subject.

ēk ächī hänū mūshā hänū; Urdu, ēk ãkh walā ādmī hai:

dā'ī hänū sāb hänū. Urdu, dāṛhī-vale sāhib hai.

~~dāī~~ dā'ī hänē sāb hänē: urdu dāṛhī vale sāhib haĩ.

shēē jakär hänū mūshō hänū: Ur. safēd bāl-vāla ādmī hai

shēē jakür häni cēi häni, sufēd bāl-vālī aurät hai

(ii) Another method is to use sāṭi, ~~which~~ with

mäs car cärko sāṭi pashigäs: I saw one (a carriage etc.) with four wheels.

du cärko sāṭinē pashigäs: I did not see a two-wheeled one. Urd. maĩ ne cār pahiye-vālī dekhī, dō pahiye-vālī nahĩ dekhī.

(iii) Frequently, however, an effort is made to

avoid the construction (usual method in European languages)
ăshpāi dabūn, the owner of the horse: ghōre-vāla
(also ghorē kā mālik)
P. 62 When the agent is verbal, as doer, walker, sender, worker the regular verbal construction is employed.

The Pronoun

Indefinite and relative pronouns. There are no regular pronouns of these types, but the interrogative pronoun is commonly used in their place. In the case of the indef. pron. this occurs usually in negative and subordinate clauses.

Ex:-

Interrog. as indef. kō, who?

kō nūsh, there was no one

mūlū kō, someone else.

kosănū kom thigrīto, if any one does this work

jēk, what jēga nūk, nothing at all

mūṭū jēk, something else hār jēk, everything

jēk ṣhaitáni thigē tō, if they do any devilry

Interrog. as relative

kos thāi būṭi daulăt nāyé gūs: (the man) who ~~lost~~ lost all thy wealth

mā̆ī jēk daulăt hā̆niĕk: whatever wealth there may be of mine.

kā̆cāk, how many or many!

kā̆cāk ~~rupaē~~ hāni to, whatever amount there may.

There is another way of expressing the relative, viz. by means of the demonst. pron.

ō mūshā vătūs ō; that man had come that: i.e the man who had come.

mūchō vătū ~~ō~~ ō mūshā: before came that man: i.e the man who came before.

văchītū ō shū: kept that dog: i.e. the dog ~~that~~ which was kept (as a pet)

আপ্নু - আপনি

ăyăk, so much or many, is used in the loc., ăyākĕr, meaning "in the mean time." This is most exactly the Hindi itne mẽ.

ăki, self, selves, is all persons and both genders and numbers, is always declined as pl.: dat. ăkŏt prep. ăkŏ́, ăkó etc. It is used in all of cases except the genit. (tomu). C.f. Urdu

ma ăki bŭzhạm: mãi khud jāũgā.

p.65 ăkŏt, ăpne vāste: for my- him-, her-, it-self, our- your, - them-selves.

ăko măzhā, ăpne mẽ, āpăs mẽ.

ăki has also an emphatic sense

ē dishĕr ăki, in this very place

tĕn ăkí, absolutely now, at this very moment

ce ăkí, exactly three: also sometimes all the three.

The Adjective

P. 63. Adjectives in -ŭ are declined and agree with their nouns in gender and number but not in case. Others are not declined when used and treated as nouns.

ănŭ ăshpăi, of this horse

ănni bămăi, of this mare

ro mistu mŭshăăi got, the house of that goodman

ō cŭnŭ goter, in that small house.

Comparison - There are no forms for the comparitive and superlative. These are expressed by means of the preposition jo, zho, from, than.

cŭnŭ, small : mo jo cŭnŭ, smaller than ?

bŭtĕ jo cŭnŭ, smaller than all, smallest

Not a few words may be used as both nouns and adjectives as găoh quarrel and adj. quarrelling

kăli, fight, and adj. fighting.

Nearly all adj. may be used as adverbs.

ō shŭdarsĕ kom mistu thĕi, that boy works well.

Some adj. are practically prepositions.

maĕ parilĭh hānī, it is like or equal to me

P. 64. Numeral Adjectives:- Cardinal numbers do not change when used in agreement with nouns; when, however, they stand by themselves, as nouns, they are declined. Their declension is given in the accidence. When ~~the~~ a number is compounded of two or three words only the last is inflected.

bī gą ṣoī, thirty six : genit bī gą ṣoīho

Ordinals after the first, pūrmūho, are formed by adding -mŏrio to the cardinal: fem. -mŏrī; pl. -mŏriĕ, fem. -mŏriyĕ, the vowel of the nom. sing. being changed throughout. Numerals composed of two or more words add mŏrio only to the last

cĕlyo, three score, sixty cĕlyomŏrio, sixtieth

dī byo gą ce, forty-three; dī byo gą ~~ce~~ cemŏrio, forty-third.

~~Bo~~ P. 64. <u>THE VERB</u>

Voice - The idea of voice is somewhat different from that current in English, but we may say there are two voices, one transitive or casual, and the other, intransitive, middle or passive. There may also be a double casual, a casual of a trans. verb. It is difficult to state how far the conception of a true passive is found in the language. There are verbs which at first sight we should regard as pure passives, but when we turn to other north Indian languages we find that the same idea is expressed by an intrans. verb. Again we have bashóiki, to play an instrument, alongside of bashóikį, to be played, where obviously the second word is intrans. not passive. Cf. Hindi bājānā and bājnā. We notice too that sometimes intrans. verbs have two forms, one the ordinary intrans. & ~~t~~ one which is passive in form (if there is such a thing as a true ~~pass~~ passive): thus,

phiroiki, phiriZhóikį, return, go back
taroiki, tariZhóikį, go across.

This interchanging of forms suggests that in the Ṣiṇā mind the two ideas are closely allied. Even in the case of words like ṣidizhóiki, zamizhóiki, which apparently mean to be beaten (from ṣidóiki, zamóiki) one has to ask oneself whether the true concept of a passive is present to the mind, or whether the idea is not rather to "get beaten". Cf. the Hindi, Urdu and Punjabi "eat a beating", i.e. get beaten. I think the idea in the two verbs just mentioned is the latter. The English form of expression "I was beaten by him" would not be possible in Ṣiṇā. Similarly in Panjabi we should hear "mãi ohde koḷō mār khādhi" I ate a beating from him

P. 65. We therefore have really the two conceptions of trans. and intrans. the former

being the causal of the latter, while often the trans. verb itself has a causal, three verbs in all.

An intrans. verb has for causal either (i) a verb whose root is not distinguishable in form a ~~st~~ trans. in which case there will ~~be~~ always be a second causal formed from this by adding -ar to the root, or (ii) a causal formed from ~~the~~ this by adding -ar, ~~to the root~~ in which case there will be no second causal.

A trans. verb forms its causal by adding -ar to the root.

The signification of causals.

(i) The literal meaning. The causal of an intrans. verb means to cause the previous subject to be or do something, while the causal

of a trans. means to cause the previous object to be done. Thus

Intrans. mūcóĭkį, escape   Causal mūchóĭkį, cause to escape

caróĭkį, graze   Causal caróĭkį, cause to graze

Trans. khoĭkį, eat   khayoróĭkį, cause (food) to be eaten

~~ṣidóĭkį, strike~~

ṣidóĭkį, strike   sidaróĭkį, cause to be struck.

(ii) The causal often takes on a new sense which makes it practically a new verb.

nikhalóĭkį, causal of nikhayóĭkį, emerge, means not to ~~cause~~ cause to emerge, but simply "take out"

mokhu mūchóĭkį, causal of mūcóĭkį, escape, means not "cause to escape" but "save".

P. 66. NOTES – I. The idea of trans. and intrans.

is often rendered by means of thoṛki, make, and boṛki, become, along with an adj.
Thus from ṣaḳ, full, we have
ṣaḳ boṛki, become full ṣaḳ thoṛki, to fill
II – Causals in -ar have no direct passive or middle in -izh, hence from sidaroṛki, cause to be struck, we cannot form a ~~[illegible]~~ any passive sidarizhoṛki.
This is different from Hindi, Urdu & Punj. in which any causal verb may have a passive like any other trans. verb. In Ṣiṇa trans. verb which is not a causal in -ar, may have ~~to be~~ a passive in -izh.
The case of subjects and objects of verbs
(i) subject. The sub. of all intrans. verbs, including those regarded by us as trans. and by Ṣiṇs as intrans. is nom. case. The sub. of every trans. verb is in the agent case. This is carried so far that even participles often have an agent case before them.

Further, a subj. of an intrans. verb is often attracted into the agent case if a partic. or infin. of a trans. verb precedes.

Exs. tŭs lam, sieze thou   tshos lāms, sieze ye

mā̆s dā̆yam̂, I will burn   mā̆s dā̆yē gā̆s I burn

Participles: ōs nē khōsiñ, until he eats (lit. he not eating-till). māĩ mālus sāi' tŭ-k dē, my father-by having-been said give, i.e. give me the thing ordered by my father

p. 67. Attraction

bēs khēt khūsh bŏn, we having eaten shall be happy, we shall eat and be happy.

(iii) Object: Objects are governed by verbs in various cases; sometimes a preposition is necessary. A number of verbs govern two cases, one direct and one indirect, as "say a thing (1st acc) to a person (dat."

(a) 1st Ac. which is the same in form as the nom.

The great majority of verbs govern this case.

[illegible] pūrόiki, ūsόiki, sa ḥ koiki, all meaning "fill: object vessel filled or substance with which filled: but if both mentioned the construction is ~~[illegible]~~

sūrayěr vāi ūsόiki (etc) fill water in the pot.

~~[illegible]~~ kalyόiki, consider, count: but dative when it means "abuse a person

(b) Dative.

[illegible] hō thoiki, call — duā thoiki, treat medically

va thoiki, call — bilěn thoiki, treat medically

[illegible] kom doiki, bite — love.

mānya thoiki, forbid

cihoiki, love.

P. 68. (c) Genitive:-

man όiki, agree to (person) — anushόiki, forget (person)

cāpi thoiki, massage — pārizhόiki, hear (person)

(d) 2nd Ac.

ṣidóïkị strike, beat

zonóïkị, strike, beat

hăt mŭṭ thēf dóïkị } give blow with fist

hăt mŭṭ thē ṣidoïkị

hăt mŭṭ thēf zanóïkị

(e) Two Cases:—

dat. of pers. l acc. rei	bănaróïkị clothe
sayoïkị, (say) read	khayaróïkị, give to eat
dóïkị, give	piaróïkị, give to drink
palóïkị, hand	*siçaróïkị, teach
khojóïkị, inquire (also jo of pers.)	paṣharóïkị, show

* may take lac. of pers. if the subject taught is not mentioned: thus ma siçaré, teach me, măṭ ṣiṇīfbos siçaré, teach me ṣiṇā.

(f) with preposition or loc.

sāti, with gǎr thoiki, many

tshŭ tóiki, away

jo, zho, from

bizloiki, fear, also dat.

-r, morěr maňóiki, agree to a word, obey

-zh

zhŭh f boiki, touch zhŭhf thóiki, touch, cause to touch

p. 69.

THE PARTS OF THE VERB

The Infinitive – The infin. may be used as (i) an infin.; (ii) an adj. (iii) or participle, (iv) a verbal noun, to express several different ideas.

adjectival use – táṣ boiki dish, a slippery place

participle – āgǎr ti hláců kom thóiki pashigir to, if she had seen (or were to see) you doing evil work)

When used as noun the infin. is declined like a noun in the sing.

boikyĕi săbăb, the reason for being

khŏiki pŏiki bĕchĕmus, I ask to eat & drink (to ask food)

Sometimes the oblique ending is omitted

khŏiki kăryo, sicŏiki kăryo, for the sake of eating learning.

khŏiki bădăl, instead of doing

The infin. may also express purpose, duty, necessity, etc.

Concessive – This tense invariably ending in ōt, ōtạ is confined to the 3rd sing, and plur. It does not change for number. It is much used in prayers

khŭdăs tu bĕhĕl thŏtạ, God pardon you

also more generally bayōt, let, him, her, them sit

khōtạ, let him, her them eat

PARTICIPLES

Static Partic. — In trans. verbs this is passive, e.g. s̆ădītŭ, in the state of having been beaten, or simply beaten. In intrans. verbs it is of course not passive: bitŭ, in the state of having been: e.g. zăkhmi bitŭ, wounded.

P.70. This partic. with its preceding noun may be treated as a single concept and declined, as —

kŏm thitĕ gătich, after the work was done.

In ilm dăstitŭ & ilm răitŭ the partic has almost an active sense. The phrases do not mean "learning that has been known or read", but "a man who has known or read learning", i.e. an educated man. Cf. Hindi părhā likhā, one who can read and write.

The Partic. in -ōzha (-ĭnā) is a kind of present partic meaning "while doing a thing", its time being the same as that of the finite verb.

rōzha ădălŭ, he came crying.
khōzha piōzha buzhĕi, he will go eating and drinking.

sin – upto the time of a certain action nurósin (till old age)

Future – The future is used for the pres. subj. and ~~some~~ sometimes for the pres. ind. It is always the tense used in

shall I go, bŭzhĕma? Shall they go? bŭ zhena?

Agent II – The addition ~~to~~ of the suffix-k to the future (slightly altered) makes the 2nd agent

p.71 ne (bizhō' măs dĕmah hănŭs, do not fear I giver ~~am~~ am, i.e. I will give you something (said to a beggar)

bĕs dōnĕk hănĕs, we are givers, we will give

măs dĕmak ~~hănŭs~~ hănŭs, I (fem) am a giver, I will give

When the noun is expressed the suffix-k may be ommitted, as:–

Gŭlmărgĕr băyĕn mŭshē, the men living in Gulmarg

Past Conditional:–

măs jĕh thĕmsih? what could I do?

Dubitative ~~sent~~ Tenses: The partic. das is employed to express the idea of doubt,

perhaps ele. It is not used as a separate word: rāi dās, he will doubtless be saying
regūn dās, he will no doubt have said.

P. 73

The Adverb

Most adjs. can be used as adverbs: they agree with subject in number and gender.

lōku va, come quickly.

Some words are both prepositions and adverbs as:- phātri, behind, afterwards ārh inside of, inwards, inside.

Many adverbs are formed by means of the two conjunctive partic. bet, having become, and thēt, having done.

mistu bē, well jeh bēt, how?

mistu thē, well jeh thēt, how?

ādē thēt thus chūt bet slowly.

vari and khīn both meaning direction, help to make a number of adv. of place.

ām khīn, in this direction
ār khīn, in that direction
kaigvari, in what direction

The ending -o is used in a few adverbs of time to express point of time. With adverbs of place it is common to express direction from

rātyo, by night, at night   sūryo, by day

dazō, at midday c.f. also dēzgo everyday, always

aiyạvaryo, from that direction

ōttyo, thence   kōnyo, whence?

ānyo, hence   nayaryo, from this direction

angvaryo, from that direction   ravaryo, from that direction

The subordinate particle to-

This particle makes clauses subordinate, it introduces the idea of if, when etc. to a clause which would otherwise be a direct statement.

nimaz thigē, they prayed   nimaz thigē to, if they pray

mās sạk thigās, I filled   mās sạk thigās to, if I fill

sūryo sūtu, he slept by day   sūryo sūtu to, when he sleeps by day

p. 14. Abstract nouns are made into adverbs by means of the preposition sāti. with

ārām sāti, restfully, comfortably

P. 74. The Preposition

① sāṭi, with

(i) with abstract nouns to form adverbs:

(ii) ō ṭọṃạ sāṭi gāṇě', tie it to the tree

kāch̥, near, to — ma kāci hānū, it is near me

ma kāci wa, come to me

gi, with (instrumental).

ăchī gi, with his own eyes.

bāḷi gi ṭăṛ ṭhěi, he will shoot with a gun

jo, zho, from

The following uses are idiomatic:—

Time:— ce māẓạ jo after three months: instead of phāti

Comparison—

khăcě jo khăcě chīlě, the worst clothes.

būṭě jo jāzū, oldest of all

The Conjunction

very little used — nearly all taken directly from Urdu or Persian: ki, wa, ... (illegible), ăgăr, ki, (that)

P. 75. The Sentence and its Parts

Repetition of words – The repetition of words does not indicate emphasis. It distributes the idea over a number of objects or over time or space: ĕh ĕh dăgăn coṭĕ rivo darĕ gŭ: he caused a dozen blows each to be given to them.

ma jo yăr yăr (or mŭ sō' mŭ sō') yăit: walk in front of me, i.e continue in that position.

Interrogative Sentences. If words such as where, when, how, how much, how many, why etc., which in themselves imply a question, occur in a sentence, no other interrogative word is necessary to make an idiomatic interrogative sentence. When no such word occurs, the suffix ma is added to the last word of the sentence, generally a verb, to make it interrogative

ō thăi mălu hări a is that your father

maĭ a! mhĭ; did you say mike?

mās jēge nī lēigās. Tūs a? (obtained nothing. And you?

When there are alternative questions, the suffix -a is added only to the first-

kui nili hãni a yā shūshit hāni! Is the country green or dried up!

Direct speech: Indirect speech is hardly used at all. There is a strong preference for direct narration. A quotation is often indicated by the conj. partic. of thoi'ki, which is placed after the quotation. vayóiki (say), on the other hand is placed before the words quoted.

hidayāt thē ki "adā koma jo ātto rachā": give advice that "keep yourselves from such deeds."

māī adāt hāni āpūh bārt tōlu thēā: my wish is: "make the load a little lighter: I wish you to make my load lighter

Conditional clauses. A language which employs direct speech cannot enter into such refinements of conditional clauses as in English. Yet a considerable variety is possible –

(1) Protasis & apodosis both present time:

agăr tu khĕfa hăno to, tŭt bakhsis l̄zāhi avăzhĕi: if you are angry, you ought to forgive.

ăgăr tiki khān to, mistŭ taĕ; if he is eating his bread, he is doing well

(2) Time of protasis and apodosis future: i.e. Sinā protasis past. tense with to, apodosis future.

măs khēgăs to mĭrt'am, if I eat, I shall die.

măs hō tiigăs to, lōkĭ vā: If I call, come quickly.

(3) Unfulfilled condition of past time: also contingent condition (if it were to, etc.) in future time: Sinā protasis pluperfect,

apodosis past conditional or imperfect.
kọm kine thĕgā? ăgār thĕgaro. to, pātsa tüt zānūr ~~dĕmis~~ dĕmsik (or dĕmūsūs): why did you not work? If you had worked I should ~~have~~ certainly have given you money.
P.?d. The protasis may be rendered emphatic by the insertion of ga, thus either (agār) kō ga ālēs ~~or~~ or (ăgār) kō ~~ga~~ ālēs to ga, if any people whatsoever had come
Temporal clauses: Some temporal clauses are not distinguishable in Sīla form conditional clauses.
The tense sometimes ~~changes~~ without ~~[illegible]~~ change in meaning: sā hūs thēręgĕ to, cahēn to leārē, resāi sā kābāz būlūs: when they lifted up the raja, when they looked (lit. look), his breath had been siezed (by God) i.e he was dead.

Time may be expressed by the infin. a participles

nimáz thoĭkyĕï (kĕn), the time for praying

nimáz thōzha, while praying

măs tiki ● khōbĕl ō vatu, while I was eating he came. For khōbĕl we might have khōkyĕr.

To be Advisable, Proper, Right, to be one's Duty – These ideas are expressed as follows –

(i) avāzoiki, to be right with infin. and date of subject.

hamesh nimáz; kăzănĕ thĕt, thoiki avāzhĕï: always (P.79) prayer, omission not having made, to do is proper: one should always say one's prayers without missing.

(pari) tut ce gōti doiki avāzhĕï: it is advisable for you to make three houses.

Duty in the Past – Past Conditional.

reset āyē nĕ thoiki avāzhĕïsik: he should not have acted thus.

(ii) lāzim, right: mistū, good: both with infin.
khushani thoiki lāzim āsi: it was right to rejoice.
khācu krom thoiki mistū nush: it is not right to do evil.
(iii) for required; needed avāzhoiki or dārkār, required, may be used -
kăcăk barāle avāzhĕnĕh or dārkār hānē: how many porters are required?
Necessity - This may be rendered as above - advisable, right, etc. or with the infin. with boiki, become, or with the verb substantive.
băkhsis thoiki bĕi: you must forgive
vayoiki bĕi, it is (or will be) necessary to come
know how to.
sūyoiki, know, or dāṣṭoiki, know, with infin.
anū krom thoiki dāṣṭĕmūs: I know how to do this work.
likhoiki sūyemūs: I know how to write.

Time may be expressed by the infin. & participles

nimáz thoīkyēi kchēn, the time for praying

nimáz thōzha, while praying

mās tiki ●● khībēl ō vatū, while I was eating he came. For khōbēl we might have khōkyēr.

To be Advisable, Proper, Right, to be one's Duty — These ideas are expressed as follows —

(i) avāzoīki, to be right with infin. and date of subject.

hāmēsh nimáz; kāzānē thēt, thoīki avāzhēi: always (P.79) prayer, omission not having made, to do is proper: One should always say one's prayers without missing.

(pari) tūt ce gōti doīki avāzhēi: it is advisable for you to make three houses.

Duty in the Past — Past Conditional.

reset āyē nē thoīki avāzhēišk: he should not have acted thus.

(ii) lāzim, right: mis̤ṭū, good: both with infin.

khushani thoiki lāzim āsi: it was right to rejoice.

khācū krom thoiki mis̤ṭū nush: it is not right to do evil.

(iii) for, required; needed avāẕhōiki or dăskār, required, may be used –

kacăk barāle avāẕhēnēh or dăskār hānēn: how many porters are required?

Necessity – This may be rendered as above – advisable, right, etc. or with the infin. with boiki, become, or with the verb substantive.

băkẖs̤īs thoiki bēi: you must forgive

vayōiki bēi, it is (or will be) necessary to come know how to.

sūyōiki, know, or dăs̤ṭōiki, know, with infin.

anū krom thoiki dăs̤ṭēmus: I know how to do this work.

likhōiki sūyemūs: I know how to write.

Wish, Desire, Intention: These are rendered chiefly Urdu words, and the meanings are not always distinguished.

chanóikị khāyāl nē thĕmūs: I do not wish to send

tom dēr ṣạk thoikị ărmānĕr āsū: to fill his stomach was in his wish: he wished to fill his stomach.

vāzĕt leaiz diti: water - to desire fell: he wished to drink.

P- Ask, Demand.

khoikị pioikị bĕchĕmūs: I demand to eat and drink: I want something to eat & drink.

To ask a question is khojóikị followed by direct speech - "kōnyo ālo" thē p. khojēgū: he asked saying "whence came you?"

Begin

Sacóikị (intrans.) or lamóikị (trans.) with infin.

tom hiĕr sayóiki̧ lamī gŭ: own heart-in to-~~stay~~ say he-siezed: he began to say in his heart.

tom zāĕ lehăţārf doiki̧ şātŭ: he began to stab his brother.

shŭrū ~~used~~ thoiki̧ used but uncommon.

Purpose.— Purpose is expressed chiefly by means of the prep. kāryo, for the sake of, which takes the prepos. case: frequently it is used with the nomin. case, the ending of the prepos. being omitted.

çakóiki̧ or çakóikyĕ kāryo gās: I went to look

kāryo is often omitted with infin.

çakóiki̧ gās.

In longer clauses the combination

amīsĕ kāryo "for this reason that" he may or might [illegible]

Ability, Inability — To be able is bóiki̧, which

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also means to become, to be unable, dŭbŏĭkị.
bŏĭkị fut. bọm: past bŭlŭs or bĕgăs: with infin
dŭ bŏĭkị fut. dŭbọm: past dŭbālŭs: with infin
P. 81. mă băyŏĭkị dŭbọmŭs: I am unable to sit
mās băyŏĭkị dŭbọmŭs, I am unable to play.
Continuance, Habit. – There is no ordinary way of expressing the idea of keeping on doing a thing.
If a definite habit is spoken of the word hĕl, f. habit, may be employed, as pĭŏĭkyĕi hĕl, the habit of drinking.
Sometimes one hears
khōẕhạ bĕtŭs, I kept on eating: lit. I sat while eating, but in every day speech no attempt is made to express the conception underlying the Hindi maĩ khātā rāhā, maĩ khōyā kărtā thā: I continued eating, I used to eat.
Compound Verbs – Many verbal ideas which in

English would be expressed by one word require two words in Ṣiṇā — a verb and a noun or a verb and an adjective. This is a common feature of Urdu, Hindi and Panjabi: in Kashmiri it is much less common.

The verbs most commonly used are thoĭkį, make (or the causal form tharóĭkį), boĭkį, become, and doĭkį, give. Others are not uncommon, such as poĭkį, fall; paróĭkį, cause to fall; etc.

Ex. dăk thoĭkį, to hammer
cŭk thoĭkį, be silent
çăṭ boĭkį, crack (intrans.)
tsăk boĭkį, stand
găĕ doĭkį, sing
năṭĕ doĭkį, dance
gĭl doĭkį, lie down
ūḍį doĭkį, bolt (door etc.)

Boiki & thoiki are often correlative words being used with the same nouns or adjs. to form intrans. and trans. verbs respectively. e.g.

hūn boiki, stand — hun thoiki, lift

liṣ boiki, cling — liṣ thoiki, join.

Sometimes there are two forms of expression, a single verb and a compound verb, both being correct.

krăp thoiki — sălūṭoiki, fold

mĭṣoiki, mix — mishrăh thoiki, mix

P. 82.

The suffix k – This suffix is one of the most marked features of Ṣiṇā. It is appended to –

(i) singular of nouns, pronouns and adjectives, both masc. & fem.

(ii) sing. of stative partic. masc. & fem.

(iii) 3rd sing. masc. & fem of the verb subst.

bai

(iv) 3rd sing. masc. and fem. of the past tense of intrans. verbs

(v) the infin. to form Agent I

(vi) the whole of the future to form Agent II
It is not sure if
k in (ii) (vi) is this suffix or not.

Real significance puzzling.

Possible explanations: apply to some of the cases only:

(1) To single out a noun, like the Persian -e in ghăkhe, a man (used in addition to ĕk)

(2) To express the idea "just" as in "just a little"
Cf. Panjabi -k or kŭ, meaning "about", "just": as zără kŭ, just a little! kinnă kŭ about how much! wīh kŭ, about twenty.

(3) With adjs., prons. and verbs to mean "a thing having the quality expressed by the word": thus
vătŭ, it came; vătŭ-k, the thing that came
hăsŭ, ken-hăsŭ, is: hănik, hănich, the thing that is.
jĕhĕh, something

(4) In a number of cases the suffix is no doubt meaningless, being used merely because of the gradual growth of a habit. ~~The suffix~~

p. 836 Examples of the suffix -k.

(I) Nouns— ... A noun with the -k suffix is treated as a new noun & the endings are added to the suffix. Thus mushā, man; mushāăĭ, of a man, mushā-k, a man: mushākăĭ, of a man.

ĕk dĕza-k, for one day

mănuza-k-ĕt, to a man

ĕk disha-k-ĕr, in a place

(II) Pronouns.

mŭtŭ-k-sĕ thĕgū: Someone else did it.

tu kŏk hăno? thou who art!

măs tŭt jĕkĕk dĕm: I thee-to something will give.

(III) Adjectives.

ăpū-k bărf lŏku thē: a little load light make: lighten the load a little

ăpŭ-k chut bēt yáit : a-little slow having-become walk: walk a little slowly.

(10) Verbs

măs tŏmŭ janfik hāni-k tūt thēm: I own ability is (or what may be) thee-to will do: I will do whatever I can for you

măĩ mălis raitŭ-k dĕ: my father-by (agent-case) said give: give me the thing that my father said.

P. 84. Agent I is formed by adding -k to the infin. This may be the suffix

sĭḍóĭkị, strike sĭḍóĭkĭk, striker

[illegible] Agent II is the future tense with -k added. k is added to the whole tense.

Future	măs hă'rĕm	bĕs hăron
	tŭs hărĕ	tshos hărĕt
	sos hărĕi, hărăi	sis hă'rĕn

(I am a taker away etc.)

Agent II. măs hă'rạmạk hănŭs   bĕs hă'ronĕk hănĕs
tŭs hă'rĕyĕk hăno   tshos hă'renĕk hănĕt
sos hărĕyĕk hănŭ   sis hărĕnĕk hănĕ

Words containing the Low Rising Tone

The phenomenon is extremely puzzling. It (the tone) does not appear to owe its origin to any mere collocation of letters, for the same letters sometimes occur without it. Moreover the Conjunctive Participle, ~~[illegible]~~ ... always has it. Again it is not confined to Sanskritic words on the one hand or non-Sanskritic on the other. Words taken over from Urdu sometimes have it; In ~~from~~ Punj. the matter is not so difficult. Words which in Sanskritic or other languages have an aspirate (other than an aspirated surd) before an accented vowel, recieve when incorporated into Punj., the low-rising

tone; when such an aspirate follows an accented vowel, it has the high-falling tone. A combination of these features results in the compound tone. Now all this is quite different from Sīnā. ~~have with ref. to the following~~ –

Two points may be noticed: –

(i) The only rule of guidance as to the presence of the tone is that it is found in

(a) the conjunctive parti. of every verb;

(b) every abstract noun ending in ār or rar

p. 85 (ii) The presence of the tone in one case of a noun or part of a verb does not imply a likelihood of its being found in any other. On the contrary if one part of a noun or verb has the tone other parts are generally without it.

The conj. parti. of every verb has

the lone : rāyēṭ having left   bimīṭ, having endured

khēṭ having eaten   gēṭ having gone

ūçhacīṭ having arrived   bēiṭ, baiṭ having sat

rāiṭ, having said   bēṭ having been.

P. 89.   APPENDIX II

WORDS CONTAINING "PALATAL" LETTERS

The existence of two sets of so-called "palatal letters", both fricative and stops, where # most languages have only one is (a) marked feature of Ṣiṇā. Many languages possess the fricates sh and zh; and in the stops c and j. Ṣiṇā has two varieties of each sound, one pronounced much further back in the mouth than the other. sh, c, zh, j are pronounced nearer the front teeth than the corresponding Eng: sounds, hence sh has a marked hiss. The sounds represented by ṣ, c̣, ẓ, j (cerebral) are

pronounced considerably further back than the corresponding Ṣiṇā ~~forward~~ forward letters......

Many of (such)...words are derived from Skt. It is interesting and profitable to compare them with their Skt. originals...(~~Accord~~ Ltr. Ac. Woolner & R.P. Dearhurst) .... write that in general the cerebral letters correspond to an original ṣ, tr, dr, śr, bhr, but in some cases this rule has been departed from.

P. 90. It is a feature of the language that some of these letters are often interchanged: e.g. ṣ and ċh (but seldom simple ç) are sometimes used for each other. Still more frequent is the interchange of ẓ and cerebral j, and of ẓh and j: indeed a j, whether cerebral or not, is uncommon after a vowel. It generally becomes a fricative.

If the previous word ends in a vowel, an initial j is apt to be changed into zh, and cerebral j into z. A cerebral never interchanges with a forward letter, thus ç does not interchange with sh. jh does not occur, as the language does not contain aspirated sonants.

P. 95. Appendix III

THE CEREBRALS Ṭ Ḍ Ṛ Ṇ

Great interest attaches to the cerebral letters in Ṣiṇā. Cerebral ç does not occur in ~~ordinary~~ ordinary Ṣiṇā, but there is an instance of it in the dative suffix in the Ḍrās dialect.

~~An~~ An important question arises as to the origin of these cerebrals: do they occur exclusively in words derived from

Skt. or are they found also in non-Sanskritic words? It will be seen a large number of them are not Sanskritic. P.96 We may safely conclude that cerebral letters are an integral part of the language.

P. 209. KOHISTĀNĪ AND GŪRĒSĪ

Introduction and Syntax.

Pronounciation.

Several points are worthy of attention.

Cerebral Letters:- c, ch, sh, zh, j are found both cerebralised and uncerebralised: the cerebral forms are represented by ç, ch, ṣ, ẓ and cerebral j. In Kohistān zh and j are often interchanged, especially after a vowel, as are ẓ and cerebral j: there is a tendency to prefer the fricatives zh and ẓ after a vowel. The sounds are made with the point of the hollowed tongue against the back of the hard palate.

Ex- Koh. lāç, goats, çei three (c.f. cei, woman): zā, brother: gjāmoçh, brother-in-law. sīṣu, cob of maize, sāṣy; dream.
Gūrēsī: chaū, whip, ṣēy, blind, zā, brother, çī, thirty, mūchō, before: īçh, m., bear

The cerebral letters ṇ, ṭ, ḍ, ṛ are all common and cerebral ḷ occurs in the Prāsi dialect.

Another notable feature is the tendency partially to unvoice a final vowel and to aspirate a final surd consonant. Words are frequently pronounced without this aspiration, and it is always dropped in inflection.

Ex. K. bǎk, bǎkh, cave; rock-hole, kǎdǎt, kǎdǎth, how; ṭakī, ṭakih, button

G. āteāt, āteāth, you will bring: hāt, hāth, you are; kyĕ, kyĕh, why: ānī, ānih, here.

21a The final h in all such words is liable to drop off when the emphasis is slight, and of course disappears with the inflection. Voiced letters are not aspirated in G, but are not infrequently aspirated in G – though such aspiration is not constant.

Indeterminate vowels – There are indeterminate vowels which vary sometimes in the same word. e.g. between ĕ and ŏ, ē and ö, i and o, o and u. Thus in G. ich, bear, the i is between ī and ö. Such sounds are natural when found in connection with the cerebrals ṭ, ch, ṣ, z for these consonants tend to retract the

the front vowels i and e, and to lower the high i - all in the direction of ö. They seem, however, to be of the essence of the language, for we have them in 3rd sing. fut. as G. āsöi, or āsĕi, he will be: öi, sĕi, he will come: K, kănöi, kănĕi quarrel: asilo, asilu, he was. We notice too that the fut. first sing. seems to end indifferently in ąm, ăm, ĕm, ŭm and ĭm.

Accents: The strong accents of the language should be noticed. There is no one rule which will decide on which syllable the accent should fall. The preference is to have it as near as possible to the end of the word. Infins. accent the ō of the termination -ōnu.

G. dumógü, second: çĭ'de, day after tomorrow, pashizhōnų, be visible: pashizhibos, I was visible: kh̄ătos, I ascended.

K. camąt, haste: hăguro, heavy, ăjīnų, high, upper.

The short vowel (here ų) at the end of many words may be taken as a very short vowel after involving the lengthening of the vowel in the previous syllable. The y occurring in many G. infins. is often very faint, so pashizhōnų and pashizhyōnų, do not greatly differ

Epenthesis: There is not much epenthesis in the language, but a final i frequently affects an a in the previous syllable. Thus in k hănă, is, becomes in the fem. haini, where the ai is pronounced like a in Eng. "man". [A long ā changes from a to the a in French words like "page", "cave" e.g. K. machāri, bee, has an a of this nature. Sometimes a short i is introduced after the a, as măchāiri. Similar changes may be (P.211) found in the G. dialect and some which can hardly be called epenthetical. We have çaikeā, çaikeāth, imperat. and fut. 2nd plur. of çăkyōnu, see, where we should have expected çăkeā, çăkeāth; c.f. also kăṭāri, female mule, plur. kăṭairi.

P.211.

NOUNS

Case – In G. the genit. (Gŭrēsi) suffix is sing. masc. –ō, sing fem. –ēi; plur. –ē for both masc. & fem. It changes according to the number and gender of the word qualified, but (unlike Urdu and Kashmiri) it never changes according to whether the qualified noun is nomin. or oblique.

The dat. suffix is –ta or –tē which is added also to adverbs. The accus. is often the same as nomin, if it has a suffix it is that of the dat. The so-called ablative is made with the ... zhō ...

The ... instrumental or agent ... has two distinct forms, one ending in -ĕĭ for use in the past tenses of trans. verbs., and the other in ~~ĕĕ~~ -sŭ used with all other parts of trans. verbs. The former seems to be Aryan. ~~Sanskrit~~ (cf. Bhădrăwāhī - ĕĭ for the plur. agent, Bhăteālī agent sing. - ē and -āĭ, Lăhingrī agent sing. & plur. - ē. The latter reminds us of the Tibetan agent which ends in -s... The double form suggests the presence of influences ~~of~~ from two different families of languages. In the plur. the agent becomes - ĕĭzhi. In the sing. fem. it generally ends in - ō̃, as săzō̃, by a sister, săsō̃, by her. The first person pron. in the plur. has - su for both agents.

The prepos. ăzhā', upon, appears to require that its object should add zhi before ăzhā. Thus we have sișazhi ăzhā, on the head: gōzĭzh ăzhā, on the house ăṅhpizhi ăzhā, on the horse: while for upon me, thee, him, us, you, them, we find mō, ~~so~~ tū, sĕsi, bē, bō, sanō followed by - zhi ăzhā'.

(Kohistānī)

In K. the gen. sing. suffix is generally -eĭ; plur. - a. Neither of these is subject to change, no matter what the gender, number or case of the following noun may be.

The dat. suffix is șa which may become șeĭ in the plur. but

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in ordinary conversation no change is made. As in other dialects it may be added to adverbs and preposi. with the general idea of direction to in time or space.

The prepos. "from" is jo, ja or zho, the plur. form being in practice the same, though sometimes said by the people to be jé or jē.

The two agent suffixes are -oi, -ei or -ī for the sing. of the first, with jé or -jā preceded by a short vowel for its plur., the second being -su or -s for both sing. & plur. In K, however, the two forms are not kept so rigidly distinct as in G., & in the case of nouns the second form is frequently employed for the first. With prons. this is rare, the forms being as a rule distinguished from one another.

The accus. is generally the same as the nomin.

The prepos. ājā, upon, is added directly to the word without the addition of zhi, thus gōṟa ājā, upon the house; #sīṣa, ājā, upon the head, ăṯhpi ājā, upon the horse, mō ājā, upon me.

In both dialects nouns make little difference between the sing. & plur., except in the genit. in the ending for the first agent. Even in the case of the agent the final je or ja is so faintly pronounced in K. that often it is hardly audible. There is a tendency in actual speech to assimilate all those vowels.

Pronouns. The first person has three roots, m- in the sing. and b- and as- in the plur. The root b- is found in the sing. in Kash. bōh, while m and as- are common in the Aryan languages of Northern India. Interrogative pronouns are used also as indefinite pronouns, thus words meaning "who?", "what?" are used for "anyone" and "anything".

Adjectives ending in -u for the masc. sing. take -a in the masc. plur. and -i in the fem. both sing. & plur. They do not change for case unless used as nouns. Adjs. ending in a consonant are indeclinable except when used as nouns.

Enumeration is by scores, and the numbers are very simple and regular. For ordinals mū̃gū (K), or mōgū (G) is added.

VERBS

The conjugation of verbs... resembles that of the Eng. verb in the fact that it is generally sufficient to know one or two parts in order to be able to conjugate the whole. The most noteworthy points are the existence of an organic passive, the use of two P. 213 agent forms, although only one is found in G. Ṣiṇā, & the fact that ~~the use of two agent forms, although only one is found in G.~~ in all past tenses, whether trans. or intrans., the verb changes according

#

to the gender, number and person of the subject. It has not that passive construction common to many Aryan vernaculars (languages) in India whereby the verb changes according to the logical object which becomes the grammatical subject.

The infin. ends in -ōnu, the ō always recieving the accent. It is a verbal noun and may be declined like any other noun in -u, taking -a for the plur. masc. & -i for the fem. sing. or plur. Thus we have—

k. ai kom thōnu mistu; hānu, it is right to do this work.

mō pashōonari gās, I went to look.

tiki khōnei liten nišš, it is not the time for eating food.

The imperative is formed by adding to the root of the verb -é for the sing. & -ĕ ā for the plur., or is the same as the root for the sing. and adds a unaccented e in the plur. — ăté, ăteā, bring; hăr, hăra, take away. The root is formed by omitting the ending -ōnu of the infin.

The future adds to the stem the following endings: -ēm, ăm, im, etc. -ē, -ōi or ei, -ōn, ĕath, or āth, -ōn. The short vowel of the first sing. varies. When the infin. is monosyllabic (not counting the final short u), the verb is generally somewhat irregular...; zh & z are apt to be interchanged in all verbs

The fut. is in common use as a pres. subj. This corresponds to ~~the~~ Kash., but S. has greater flexibility than Kash.
In S. the pres. ind., imperf. & pres. perf. are as a rule a combination of ~~two~~ two tenses more or less rapidly uttered, being respectively fut. with pres. of verb subs., fut. with past of verb subst., & part. with pres. of verb subst. In K. these have been welded ~~together~~ into single tenses, though their origin is obvious.
Thus we have ăṭ(i)mūs, I am bringing, from ăṭim hūs or hānās: ăṭāsā, I have brought, from ăṭās hūs or hānūs. The imperf. is derived from the pres. ind.; e.g. ăṭamūsā, I was bringing.

A fut. indicating doubt is expressed in K as follows:— the continuative fut. by the fut. with bilos, the simple "will be" by the pres. of the verb subst. with bilos, & the fut. perf. by the part. with bōi: hăvei bilū, he will doubtless be taking it away; hānū bilū, it will doubtless be so.

The past. of trans. verbs ends in S: -ās, -ā, -aū; -ies, ie, -iē.
Instead of the first three we have in verbs of the second class -yās, -iās, or ēās, -yā, iā or ēā, -yaū, iaū or eaū.
K. -ās, -ā, -aū or āū; -es, -eth, -ege.
Verbs of the 2nd class have for the first three: -yās, ēās, yē as iyā, -iā, -ēā;

you or -yău, ĭou or -ĭău, ĕou or ĕău. Fem. -es, ege, egi, -es, -eth, -egei which the ~~gsa~~ Gurēsi & Gil. parts are combined.

The intrans. past normally ends as follows, the dialects being practically the same. G. -ĭlo -ĭlo or -ĭlu, ĭlis -ĭleth -ĭlĭ

Fem. -ĭlyĕs -ĭlyĕ -ĭli, ĭlyĕs -ĭlyeth ĭlyĕ

K. -ĭlos -ĭlo -ĭlo -ĭlĕs -ĭlĕth -ĭlĕ.

Fem. ĭlĕs -ĭlĕ -ĭlĕ -ĭlĕs -ĭlĕth -ĭlĕ.

The pluperfect in both dialects is past with past of the verb subst. as ătās ăsĭlos, I had brought.

A number of intrans. verbs instead of -ĭl in the penultimate syllable have some other syllable, thus:- G. ōny, come, ālos: lishyōny, conceal oneself, litos: dăzhōny, burn, dădos: These words are almost identical with K. Others are K. rōny, cry, rōlos: mŭryōny, die, mūos, wăzōny, descend, wālos, nishōny, belos; [nitos.]

Some verbs tr. with trans. meanings have past tenses of intrans. form; in G. some of them take the subject in the agent case.

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G. bizhyōny. fear, bizhilos: mēĭ bizhilos, I feared.

sinçōny, learn, sinçĭlos: mēĭ sinçilos, I learned

pārūshyōny, hear, understand: mēĭ părūdos, I understood; heard.
mōzhizhōny, mōzhĭzhilos, which has both a trans. & an intrans. sense with nom. subj.

yāchōṇụ, walk or cause to walk, has yātos, walked, with subj. in nom. case, and yazās, caused to walk, with agent subj. There is also a regular causal yāchayōṇụ.

K. shīçōṇụ, learn, shīçilos.

yāzōṇụ, walk, yātos; yāzōṇụ, cause to walk, yāzyās.

To be finished is mūcoṇụ, mūtos, otherwise the above verbs are practically as for S. pāryōṇụ, read, past pāṛyās or pārilos.

Verbs end in r(y)ōṇụ are a little irregular.

Those ending in air(y)ōṇụ, āryōṇụ or aryōṇụ usually have -ār in the future and go back to -air, ār or -ar in the past. They are mostly causals.

G. dī mairyōṇụ, kill, dī mārēn, dī mairēās: di fosdē, conj. partic. of dōṇụ, give, here means "strike".

pariz-airyōṇụ, explain - ārēn - airēās.

Lok. the same thing occurs, but the verbs are hardly so regular: būzh-āryōṇụ, awaken, -yāraṃ, -ārēās

bud-yārōṇụ, awaken -yāram, ārēās
pārij-airyōṇụ, explain -ārēn, airēās.
dī mārōṇụ, kill. dī māram dī mārās, also without di, nārōṇụ kill, māram, nārās (cerebral ṛ)

In earlier (?) points of contact between Lon & S.

215. PASSIVE

The passive is formed by adding -ĭj or -ĭzh to the root of the ~~root~~ verb. This is much commoner in the K. dialect than in the G. G. căkyōnu, look: căkĭjōnu, or căkĭzh yonu, be looked at. K. sānōnu, build, make, sānĭjōnu, be made
mārōnu, kill. mārĭjōnu, be killed.

P.216. The passive is conjugated like an intrans. verb and has its past in -ĭlos, as ~~g~~ sānĭjĭlo, it was made.

There is also a stative passive participle ending, in both dialects, in ĭlū, which is declined like adjs. in -ū:- sānĭlu, made: phūtĭlū, broken. This corresponds to the Hindi passive partic. with huā, as bănāyā huā, ~~...~~ torā huā. An organic passive partic. is found in many Aryan hill dialects as in ~~...~~ north-eastern Panjabi kăddhēā dā, ejected.

THE CAUSAL VERB

The normal causal form ends in -yōnu. In the simplest cases this is added with an intervening a (or ? often without this) to the root of the verb which is to be rendered causative.
G. căkyōnu, look at. căkāyōnu, cause to be looked at or inspected

kgl (3.5) ...

K. căkōnụ	çakyōnụ and çakāyōnụ
G. păshayōnụ, see	păshāyōnụ, cause to be seen
K. păshōnụ.	păshyōnụ and păshāyōnụ

Frequently the root of the causal is changed

G. khăzhyōnụ, ascend	khălyōnụ, cause to ascend
K ikhăzōnụ	ikhătōnụ
G. văzhōnụ, ascend	vălyōnụ, cause to descend
K. văzōnụ	vătōnụ
G & K dăzhōnụ, burn	dayōnụ, burn (tr.)

Agent Participle

The agent particip. corresponding to the Hindi & Urdu -wala ends in -k, but the formation is not always regular. The most usual method of forming it is to add -ēk to the root for verbs of 1st class & -ak unaccented for those of the second.

p. 217. G & K çahēk, looker: thēk, doer, ātek, bringer.

G. khāzạk, descender; yāzạk walker.

Conjunctive Participle

The conj. partici. corresponding to the Hindi and Urdu -kar or -ke is formed by adding -ē to the root for verbs of the first class and -ī for the second. There are slight irregularities

gok cāhē, having looked; thē, having done: ātē having brought, kutē, having beaten.
khāzī, having ascended: yāzī, having walked.

Compound Verbs

Verbs compounded with nouns and adjs. As in Hindi & Urdu, & to a greater extent than in Ksash., verbs are joined to nouns and adjs., to express a single idea. The commonest verbs used in this way are thyōng, do or make (khōng); dyōng, give (K dōng): bōng, become.

G. thaththarai thyyōng, trembling make, tremble.

āzīu vā yōng, (K āzīu vā tōng), to bring down rain (referring to God), to rain.

K. lāmān dōng, sum chigi vāzong, sneeze descend, to sneeze G (chiri vāzhōng).

Verbs compounded with other verbs. Verbs are compounded in this way to express such ideas as ought, ability, knowing how to.

Ought — In G. this is expressed by bozhi with the infin bozhi, but bozhōng, to go, corresponds exactly to the

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Kashmiri gătshĭ, from găts hŭn, ~~to~~ to go: 'bozhi dyŏ ny

one ought to give, it is necessary or right to give,

Kash. gătshĭ dyŭn: c.f. Hindi Dēnā chahiye

Ability – bōnu, be able, with the infin. G. tu yăzhōnu nai

bē, thou art not able to walk. K. mō yăzōnu bom, I can walk –

Sometimes shortened mō yăzą bom,

know how to – dastōnu (G. & K.) & lestōnu (K)

G. mōnsŭ căk thyōnu dastēm, mōsŭ căk thyōnu nai dast[illegible] –

I know how to dig. I do not know how to dig.

K. tusĭdāōn dōnu na dastē. thou dost not know how to hunt.

Pronominal ~~Clauses~~ Suffixes

X Pronominal suffixes which are so fully developed in

Kash. & ~~at~~ ... are comparatively rare in Ṣiṇā. Not

noticed at all in K. In G. noticed for the 2nd sing. and 2nd

and 3rd plur. always to express an object, direct or indirect –

~~Chu~~ hŭ, is: hŭi, is to thee; Kash. chŭy, from chuh, is.

Chu hŭon, is to you: Kash chŭva

hŭkh, is to them: " chŭkh

Chukh

kăṭyōmụ, to beat : kăṭĕm, I shall beat

kŭṭyĕmẹị I shall beat thee : c.f leash mārāy, I shall beat for thee

kŭṭĕmou, I shall beat you, leash. mārāvạ, I shall beat you

kŭṭĕmĕhh, I shall beat them .. mārālch, I shall beat them

In leash. mārāy the suffix is dative, I shall beat thee is mārāth.

Interrogative Particle

When an interrogative sentence does not contain one of the ordinary interro. words such a how, when, why, where etc. a special particle is often inserted — dā in G or lā or ẽ̄zink (dam in ons from Cilas). These particles are sometimes used with the impera. & then have the effect of softening the abruptness of an order.

G. mĭṣṭŭ boi hō dā ? k. mŭsṭŭ hōẽ, art thou well.
ăṣhpi ăṭĕ dā (lā), bring the horses, The force of dā or lā is that of Comp. "will you", bring the horses, will you

mō sŭ lămallŭ pĭm dā (ẽ̄) ; may I drink tobacco (smoke) i.e.

These particles may not be used along with an interm. pronoun, adj. or adverb.

भारतीय आर्यभाषाओं का इतिहास: जगदीश प्रसाद कौशिक

पृ० १५-१६: प्राग्वैदिक आर्य भाषा की शुद्धता पर विशेष अधिक बल देते थे। ~~भाषा की शुद्धता~~ ... वेदों के पद पाठ, क्रम-पाठ, तथा जटा पाठ। इत्यादि इसके ज्वलन्त प्रमाण हैं। साथ ही "शतपथ ब्राह्मण" में भाषा के अशुद्ध उच्चारण करने वालों को असुर कहा गया है और उनके भाग जाने का उल्लेख भी मिलता है। यथा—

पृ० १६. ते ऽसुरा आत्तवचसो, हे ऽलवो, हे ऽलव इति वदन्तः पराबभूवुः तस्मान्न ब्राह्मणो म्लेच्छेत्। असुर्या हि एषा वाक्। (वे असुर, हे अलवः हे अलवः ऐसा कहते हुए हार गये। इसलिए ब्राह्मण म्लेच्छता न करे। अशुद्ध उच्चारण करने वाली असुरी होती है।

इस प्रकार हम कह सकते हैं कि भारत के वे आर्य व्यक्ति जो भाषा के शुद्ध उच्चारण करने में असमर्थ थे, वे भारत छोड़कर ईरान चले गए और वहां पर उन्होंने विरोधी धर्म, असुरधर्म की स्थापना की। जरथुस्त्र उनका धार्मिक नेता ~~और~~ और बृहस्पति उस धर्म के पालक नेता को ईरान से भारत में

आर्यों का आगमन (जैसा कि कुछ विद्वान मानते हैं) इसलिए युक्तिसंगत नहीं लगता कि वह युग भाषा की शुद्धता का पूर्ण ध्यान देनेवाला युग था तथा वे ही अधि सत्ताधारी हो सकते थे जो भाषा और धर्म की दृष्टि से अत्यन्त शुद्ध होते थे.... इसलिए आर्यों का वह वर्ग जो भाषा के अशुद्ध उच्चारण के बदले बहुसंख्यक जनता का सहयोग न पाकर निर्बलता का अनुभव कर रहा था, भारत छोड़कर ईरान की ओर चला गया अथवा उसे सत्ताधारी वर्ग ने ईरान की ओर खदेड़ दिया, इन आर्यों ने जिन शब्दों को अशुद्ध शब्दों के [illegible] उदाहरणस्वरूप प्रस्तुत किया है वे सब शब्द या तो वेदों के यों या कुछ परिवर्तन के साथ अवेस्तन भाषा तथा ग्रीक, लैटिन आदि में उपलब्ध होते हैं...... भाषा की शुद्धता और अशुद्धता के क्रमशः दो प्रतीक इन (भारत-ईरानी) परिवार की संघर्ष के कारण बने। ऊपर विवेचन से यह तो सिद्ध हो गया कि ईरान इराक आदि स्थानों पर वाले

आर्य भारत से गए। यदि ऐसा हो, ग्रीक का इतिहास पर्शिया और ग्रीस के जिन संबंधों का लेखा-जोखा प्रस्तुत करता है। काल-क्रम के अनुसार वैदिक (पृ०96) युग के बाद के पड़ते हैं। अतः सिद्ध है। ग्रीस और रोम में फैले हुए आर्य भारत से नहीं, बल्कि उनकी ईरानी शाखा से निकल कर फैले हैं। क्योंकि ग्रीक सभ्यता का भारतीय सभ्यता की अपेक्षा अवेस्तन सभ्यता से अधिक साम्य है।

पृ०76: [आर्यों के बाहर से आने के विषय में मान्यता]

ऋग्वेद में कुछ ऐसी नदियों और स्थलों के नाम आये हैं जिनका अस्तित्व वर्तमान भारत में नहीं है। हाँ! कुछ नाम ईरान में अवश्य प्राप्त होते हैं, अतः आर्य ईरान से भारत आए। इसी प्रकार अवेस्ता में अहुरमज्द ने आर्यों के निवास योग्य जिन-जिन प्रदेशों का वर्णन किया है उनमें सप्तसिन्धु का भी उल्लेख है। अतः यह सिद्ध होता है कि भारत में आने से पूर्व आर्य अनेक और प्रदेशों

के प्रसार के हेतु थे। अतः सप्तसिन्धु उनका मूल उद्गम स्थल नहीं हो सकता

[उक्त मान्यता का खण्डन]

खण्डन: यद्यपि ऋग्वेद में कुछ ऐसी नदियों एवं स्थानों का नामोल्लेख है जिनका अस्तित्व या तो भारत (वर्तमान) में था ही नहीं और यदि था भी तो वह विस्मृति के गर्भ में लीन हो गया। यथा- कुभा, रसा आदि। परन्तु ....

इन दोनों नदियों की स्थिति काबुल में देखी जा सकती है, जो पंजाब की ओर बहती हैं तथा यह भी सिद्ध हो गया है कि सप्तसिन्धु देश के उस समय वर्तमान पंजाब ही नहीं काबुल, पेशावर से लेकर हिमालय पर्वत की तलहटी में बसे प्रदेश तथा रश्मी भी सम्मिलित थे। ऋग्वेद में इस प्रकार का संकेत मिलता है। यथा 'रेनधर -- -- --- ' यहाँ पर गान्धारी की भेड़ों की भाँति रोएँ वाली उपमा देना,

ऋग्वैदिक आर्यों के गान्धार प्रदेश के ज्ञान का सूचक है। अतः कुछ विद्वानों का कुभा-रसा आदि नदियों की स्थिति ईरान में कहीं खोजना उचित नहीं। यदि इन नामों वाली नदियां वहाँ पर वर्तमान भी हैं तो इससे यह अर्थ नहीं निकलता कि ऋग्वैदिक आर्य यह नाम वहाँ से लेकर आए थे। बल्कि यों कहना चाहिए कि भारत से ईरान को जानेवाला आर्यों का अथवा दूसरे का वर्ग अपने साथ यहाँ की भाषा ले गया और सप्तसिन्धु में यहाँ की नदियों का ज्ञानबोध संस्कार इसी भाषा में जाने पहचाने नामों के आधार पर कर लिया। यह मान्यता भारतीय आर्यों पर इसलिए भी लागू नहीं ~~होती~~ हो सकती कि ऋग्वेद, ईरान आदि प्रदेशों के सम्बन्ध में निर्वाक मौन है, जबकि अवेस्ता सप्तसिन्धु का स्पष्ट उल्लेख करता है। यथा— जिस पन्द्रहवें देश को मैंने उत्पन्न किया है वह हप्तहिन्दु था (अवेस्ता वेन्दिदाद प्रथम फर्गर्द अनुवाद-श्री (सम्पू०) नन्द कुमार आर्यों का आदिदेश पृ०४६)

पृ०२१:

बोगजकुई की खुदाई में प्राप्त लेख ~~जिनमें~~ जो मिट्टी की पट्टिकाओं पर कीलाक्षरों में लिखे हुए हैं। इनमें से एक लेख में हत्तीराज सुबिलुलयुमस तथा मितन्नीराज मत्तिराज की पुत्र-कन्या के विवाह का उल्लेख है। यह एक प्रकार का संधि-पत्र है। इसमें अनेक विशिष्ट वैदिक देवताओं के नामों का उल्लेख मिलता है, जैसे० — सुरियश, मरुतश, इन्दर, मित्तर, उरुवन, अरुन आदि उक्त लेख से यह तो निकलता ही है कि ई०पू० १४००-१२०० वर्ष पूर्व आर्यों एवं आर्यभाषा की उपस्थिति वहाँ पर थी, परन्तु निष्कर्ष यह है कि वे भारत से गये न कि वहाँ से भारत आये।

पृ०२८: ...भी वैदिक देवताओं के नाम जो वहाँ पर प्राप्त हुए हैं ~~और जिन शब्दों में हिन्दीविदों~~ वे तथा वैदिक भाषागत शब्द इनके पूर्व के न होकर पश्चात के सिद्ध होते हैं।

सं० मित्र, सिंधी मित्तर पंजाबी मित्तर। इन्दर।
(संयुक्त पूर्व स्वर को दीर्घ करने की प्रवृत्ति)
से पाश्चात्य अधिकारवादियों के पूर्व में नहीं पंजाबी के
ऐतिहासिक होते हैं। अन्त-म के स्थान पर न:
यह प्रवृत्ति पालि से लेकर वर्तमान पंजाबी
में। 'पुरिसयं'— भारतीय 'श' ध्वनि अपना
प्रभुत्व जमाए हुए है। 'श' अघोष ध्वनि भा०
पृ० २३. आ० भा० की अपनी विशेषता है। आर्य परिवार
की अन्य भाषाओं में श के स्थान पर या तो
'स' मिलता है अथवा 'क' मिलता है।

अतः यह कैसे माना जा सकता है कि भारतीय
आर्य एशिया माइनर से आये और आते ही 'शूरिय'
के स्थान पर 'सूर्य', 'इन्दर' के स्थान पर 'इन्द्र' तथा
'मित्तर' के स्थान पर 'मित्र' का प्रयोग करने लगे।

Dr. B.K. Ghose

"In spite of all the evidence to the contrary India was the origin home of the Aryans, for there is no definite proof of the existence of an Aryan race or language outside India, previous to the age of the Mohen-jo-daro culture."

पृ०26

भारतीय आर्य बोलियों जो अन्य आर्य-बोलियों से भिन्न दृष्टिगत होता है, उनमें सबसे महत्त्वपूर्ण मूर्धन्य ध्वनियाँ हैं। ये ध्वनियाँ या तो भा० आ० द० में प्राप्त होती हैं या जर्मैनिक बोलियों में। कुछ भाषा में ... स्वीडिश में उनका प्रवेश हो चुका था ... स्पष्ट हो जायेगा कि जर्मैनिक प्राचीन भारतीय शाखा से मूर्धन्य ध्वनियों के विकास के बाद अलग हुई है, जिसने बाद रोमन संस्कृति पर अपना प्रभुत्व स्थापित किया। योरप में रोमन संस्कृति तथा क्लासिक संस्कृति के बाद जर्मन संस्कृति का अभ्युदय इसका प्रमाण है। ... आर्य-बोलियों में मूर्धन्य ध्वनियाँ विजातीय तत्त्व हैं और बहुत संभव है कि भारत में आस्ट्रिक प्रजाति की तथा द्रविड़ों की भाषायें मूर्धन्य ध्वनि-प्रधान होने के कारण इस मान्यता को बल मिल जाता है। अनेक स्थानों पर 'र' के स्थान पर 'ल' का प्रयोग भी आर्येतर भारतीय कबीलों का ही प्रभाव बत

जा सकता है।

दृ०२९ धान्दक/ सं० : कृणोति अशोका/ प्रा० का० के णओइति प्राकृत कोदृणोति

दृ०३० धान्दक 'घ, ध, भ' अशोक में ग, द, ब में परिवर्तित हो जाते हैं। प्राकृतों में भी इस कवाप्राप ध्वनियों के महाप्राणत्व के स्थान पर अल्पप्राणत्व के दर्शन होते हैं —

धान्दक/ सं०   प्रा०

भूमि:   बूम (नि० प्रा०)

धान्दक/ सं० 'श' के स्थान पर 'ह' और 'ष, स' के स्थान पर 'ह' अशो०/ प्रा० का० की महत्त्वपूर्ण विशेषतायें हैं। पालि और अन्य प्राकृतों की यह सर्व प्रमुख विशेषतायें मानी गयी हैं —

धान्दक/ सं०	अशोका प्रा० भा०	प्राकृत
शरद		हरद
शाख		हाख
शत		हदा
कार्षापण:		काहावणो

अव०/सं०	अव/प्रा० रूप	प्राकृत
दृष्ट		दिट्ठ
दशमुख:		दहमुहो
शाप:		सावो
शपथ:		सवहो।

पृ०३१ इसके अतिरिक्त अव० में पाया जाने वाला 'ज़' कश्मीरी में अभी तक सुरक्षित है। कश्मीरी में संस्कृत 'द्य' के स्थान पर 'ज़' और मागधी में 'य्य' उपलब्ध होते हैं। यदि भारत की सम्पूर्ण आर्य-परिवार की भाषाओं का विवेचन कर उनका अवेस्ता के साथ तुलनात्मक अध्ययन किया जाये तो ज्ञात होगा कि कुछ परिस्थिति विशेष में हुए ध्वन्यात्मक परिवर्तनों के अतिरिक्त अवेस्ता की भाषा म० भा० आ० का ही अनुगमन करती है।

पृ०४४: डॉ० उदयनारायण तिवारी ने वैदिक धातुओं की तीन प्रवृत्तियों की ओर संकेत किया है-

1. धातु से पूर्व 'अ' के आगम का प्रयोग।
2. धातु का द्वित्व
3. धातु एवं तिङ् प्रत्यय के मध्य विकरण का सन्निवेश

पाणिनि ने वैदिक प्रक्रिया में क्रिया के काल एवं भावों के दस प्रकारों को वर्णित किया है; यथा-

लट् (Present); लिट् (Perfect Past); लुट् (Periphrastic Future); लृट् (Simple Future); लेट् (Subjunctive); लोट् (Imperative); लङ् (Imperfect Past); लिङ् (Potential); लुङ् (Aorist); लृङ् (Conditional).

६०७६ छान्दस भाषा का रूप ऋग्वेदादि संहिताओं, ब्राह्मण ग्रन्थों एवं उपनिषदों में वर्तमान है। आर्य जब सप्तसिन्धु प्रदेश में थे तब वे इन ऋचाओं का निर्माण कर रहे थे ऐसी बहुत सम्भव है कि बोलचाल में भी ये लोग इसी भाषा का प्रयोग करते थे। छान्दस में शब्दों की अनेकरूपता ही इस अनुमान का प्रमाण बन सकती है।

६०४६. जहाँ तक भी इन ब्राह्मण ग्रन्थों ने भाषा के अशुद्ध उच्चारण करने वालों का उल्लेख किया है, वहाँ भाषा के शुद्ध रूप से नहीं

ऐसी उच्चारण करने वालों के लिए किया गया निर्देश भी स्थान-स्थान पर उपलब्ध होता है। भाषा के शुद्ध उच्चारण करने वालों में उदीच्य जनों का नाम विशेष रूप से लिया गया है। उदीच्य प्रदेश में भाषा बड़ी सावधानी से बोली जाती है, भाषा सीखने के लिए लोग उदीच्य जनों के पास ही जाते हैं, जो भी वहाँ से लौटता है, उससे सुनने की इच्छा करते हैं (भारतीय आर्य भाषाएँ (हिन्दी), ह०ले० से उद्धृत)

[— तस्माद् उदीच्याम् प्रज्ञाततरा वाग् उद्यते; उदञ्च उ यन्ति वाचम् शिक्षितुम्; यो वा तत आगच्छति तस्य वा शुश्रूषन्त इति। (कौषीतकी ब्राह्मण 7/6)]

.... इससे स्पष्ट होता है कि वैदिक युग में ही भारतीय भाषा विकास की ओर अग्रसर थी तथा ब्राह्मणादि इस स्वाभाविक विकास को रोकने के प्रति पर्याप्त मात्रा में सतर्क थे, किन्तु भाषा का प्रवाह कभी बन्धन-स्वीकार नहीं करता। --- इस सम्बन्ध में ग्रियर्सन बन्धुओं के लेख उल्लेखनीय हैं। दोनों लिखें तो

जन के बन रहती थीं जिसे ब्राह्मण ऋषियों ने
पूर्णतः विहित कर लिया था- एक तो उन लोगों की
बोली जो अशुद्ध उच्चारण करते थे अर्थात् पूर्वी प्रदेशों
की बोली, दूसरी उन लोगों की बोली जो
कहलाती थी जो भाषा का बहुत हद तक शुद्ध
उच्चारण करते थे (पृ० ४८) अर्थात पश्चिमोत्तरी प्रदेश
के उदीच्य जनों की। ब्राह्मण ग्र० ग्रं में प्राच्य
और उदीच्य केवल इन दो बोलियों का ही उल्लेख
मिलता है किन्तु डॉ० चाटुर्ज्या का मत है कि इन
दोनों के बीच एक ऐसी भाषा अवश्य ही होगी जो
न तो पश्चिमोत्तर उदीच्य की भाँति रूढ़िबद्ध ही
रही होगी और न पूर्व की प्राच्य की तरह शिथिल
और स्खलित ही। अर्थात् इन दोनों के बीच के
मार्ग का अनुसरण करती रही होगी। -- इस प्रकार
हम कह सकते हैं कि ब्राह्मण ग्रन्थों के काल में
निम्नलिखित तीन बोलियाँ जन-सामान्य में प्रचलित
थीं -

पृ० ४८

१. उदीच्य - इसके क्षेत्र में आधुनिक पंजाब एवं पश्चिमोत्तर प्रदेश अर्थात् अफगानिस्तान तक का भू-भाग सम्मिलित किया जा सकता है।

(२) मध्यदेशीय - इसमें वर्तमान उत्तरप्रदेश आ जाता है।

(३) प्राच्य - प्राच्य देश के अंतर्गत वर्तमान बिहार और बंगाल आते हैं। (पृ० ४९) इसलिए पालि को निम्न प्रकार से प्रदर्शित किया जा सकता है -

(१) छान्दस की तीन बोलियाँ - (क) प्राच्य, (ख) मध्यदेशीय, (ग) उदीच्य - इनमें प्रवाह में आ चुकी थी।

(२) अशोक की साहित्यिक भाषा, जिसे पालि भाषा में बदल जाना था।

(३) अन्य बोलियों की भाषा, जो छान्दस को बदलने का माध्यम बनी तथा जिसने ब्राह्मण ग्रन्थों का रूप ग्रहण किया

प्राचीन अध्यायों में महाभाष्यकार पतञ्जलि ने इसकी चर्चा का उल्लेख ~~[illegible]~~ किया है। और व्याकरण अध्ययन की महत्ता पर प्रकाश डालते हुए इन्होंने लिखा है—

'ते ऽसुरा हेऽलयो हेऽलय इति कुर्वन्तः पराबभूवुः। तस्माद् ब्राह्मणेन न म्लेच्छितवै नापभाषितवै म्लेच्छो ह वा एष यदपशब्दः'

वे असुर 'हे अलय! हे अलय!' कहते हुए हार गये। अतः ब्राह्मण लोग अशुद्ध भाषा से म्लेच्छ भाषा बोलें न करें। ~~[illegible]~~ इससे ज्ञात होता है कि असुर के उच्चारण 'र' के स्थान पर 'ल' का उच्चारण करते थे, उदाहरण (पृ. ४०) शतपथ ब्राह्मण के पाठ में 'हेऽलयः' ~~[illegible]~~ के स्थान पर 'हेऽलवः' भी मिलता है। इसके विपरीत भी मिलता है कि देश में के लोग 'ड' का उच्चारण करते थे। इसके अतिरिक्त अन्यत्र कोई उल्लेख तत्कालीन बोली की प्रवृत्तियों का नहीं मिलता। इन अध्यायों का जब हम ऐतिहासिक भाषाओं का अध्ययन करते हैं, तो

मागधी प्राकृत में सर्वत्र 'र' के स्थान पर 'ल' पाया जाता है यथा राजा > लाजा, शौर > शैल—
[२० ~~[illegible]~~ २०८ राहु]

उसके अतिरिक्त मागधी की प्रवृत्ति का निर्धारण इस आधार पर करें तो कुछ ऐसी प्रवृत्तियों को भी स्वीकार किया जा सकता है जिनका प्रयोग प्राकृत में होता होगा; यथा— 'र.त' के संयोग या दोनों का मूर्धन्यीकरण हो गया है— कृ > कृत > विकट, मर्द > मट्ट, नि > वृत > निकट — महदादि में ये रूप क्रमशः मत्त, कत और — हुए होंगे।

डॉ॰ उदयनारायण तिवारी का मत है कि प्राकृत में यह प्रवृत्ति इतनी बलवती हो गयी थी कि पश्चिमी भाषाओं का प्रभाव [illegible] उसे अपवाद हुआ है। यथा:— रह > लह, रोमक > लोमक, मूढ > मूढआ [illegible] अन्य शब्दों में र ह, रोम [illegible] का प्रयोग हुआ है— [उ० ना० तिवारी
लोमक > रोक]

ई०पू० ब्राह्मण ~~कवि~~ भाषागत शुद्धता के हामी होते हुए भी कि प्रति-दिन छान्दस में प्रवेश पा रहे, ग्राम्य बोलियों के शब्दों एवं निपातों को रोक नहीं पा रहे थे। बहुत संभव है कि वेदों की ऋचाओं के रचयिता उत्तर भारत के विभिन्न प्रदेशों के निवासी रहे हों तथा उनमें से कुछ भाषा-नीति के उदार भी रहे हों और प्रान्तीय बोलियों के शब्दों को अपनाने में हिचकिचाहट न करते हों। परिणामस्वरूप छान्दस में विकल्पों की भरमार होती जा रही थी और (पृ०२१) व्याकरण के नियम शिथिल होते जा रहे थे। उधर प्राच्य लोग वैदिक कर्म-काण्ड के प्रति अपनी अनास्था प्रकट करने लगे थे। फलतः छान्दस को स्वीकार करने को तत्पर ~~नहीं~~ न थे। गौतम बुद्ध और उनके शिष्यों का छान्दस के ~~बारे~~ सम्बन्ध में संवाद ही इसका प्रमाण है। उस समय इस बढ़ती हुई भाषा की रूपात्मक एवं ध्वन्यात्मक अव्यवस्था को अवरुद्ध कर देने के लिए तथा समस्त उत्तर भारत के समस्त जनों के लिए मान्य, उदीच्य बोली को आधार बनाकर शालातुरीय विद्वान पाणिनि ने अपने प्रसिद्ध ग्रन्थ अष्टाध्यायी का प्रणयन किया और लगभग ई०पू० ५०० में संस्कृत नाम की नवीन भाषा अस्तित्व में आई।

पृ०६१:-
[१-८]

प्राकृत व्याकरणकारों ने प्रत्येक शब्द की संगति संस्कृत शब्दों के साथ बिठा कर इन्हें 'संस्कृतजा' कह कर छुट्टी ले ली है। कि एक बात यह भी है कि सं० अधिकांशतः छान्दस जैसी ही थी केवल छान्दस में जो अनेक-रूपता पाई जाती थी उस पर ही विशेष प्रतिबन्ध संस्कृत में दिखाते हैं। अतः उन अनेक रूपों शब्दों को छोड़ कर प्राकृत के अन्य रूपों एवं इकाइयों की सिद्धि संस्कृत के आधार पर सरलता से की जा सकती है।

पृ०६८ डॉ० श्यामसुन्दर ने साहित्यिक प्राकृतों से अनेक ऐसे शब्दों को उद्धृत किया है जिनकी व्युत्पत्ति संस्कृत व्याकरण से सिद्ध नहीं की जा सकती। इनके मत से ऐसे शब्दों का उद्गम संस्कृत से नहीं छान्दस से हुआ है [हिन्दी भाषा और साहित्य, पृ० ११-१२]

पृ०६९ प्रा० वैयाकरणों ने संस्कृत ~~और~~ को प्राकृत भाषाओं की प्रकृति, योनि अथवा उत्पादिका आदि भी कहा है। इसके उत्तर में यह कहा जा सकता है कि संस्कृत और छान्दस के अन्तर अत्यन्त सूक्ष्म है और

वह अंतर यह है कि कतिपय प्रयोगों और शब्दरूपों का सं० में लोप हो गया। शेष प्रयोगों और शब्दरूपों में कोई उल्लेखनीय परिवर्तन दृष्टिगत नहीं होता, जिससे कि प्राकृत शब्दों की तरह सं० शब्दों को भी तद्भवादि शब्दों की कोटि में रखा जा सके।... आ० व्याकरणों के निर्माणकाल के समय सं० का प्रभाव उल्लेखनीय था। वह न केवल भारत के एक बहुत बड़े शिक्षित और अभिजात समुदाय की ही ~~साहित्य~~ समादृत भाषा थी, बल्कि प्रायः समस्त एशिया में इसका महत्वपूर्ण प्रभाव था।

...... अतः प्राकृत पदावली ~~[illegible]~~ समान रूप से छान्दस भाषा की शब्दावली और सं० भाषा की शब्दावली का तद्भव रूप कही जा सकती है। ~~कवि~~ [illegible] अन्त में हम इसी निष्कर्ष पर पहुँचते हैं कि सं० भाषा से प्राकृतों का उद्भव किसी रूप में भी स्वीकार नहीं किया जा सकता। प्राकृतों का उद्भव छान्दस भाषा और उसकी बोली (यदि कोई थी तो) से ही विकसित रूप

का परिचायक हैं। ये प्राकृतें देशभेद के अनुसार
अर्थात् भिन्न प्रदेशों में कुछ अन्तर से बोली जाने
के कारण अनेक थीं। "कुवलयमाला कहा" "राज
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प्रश्नीय(सूत्र)" औपपातिक(सूत्र)" विपाक(सूत्र) ज्ञाता(सूत्र),
जैन सिद्धान्त। जिनदास महत्तरेण आदि में अठारह
प्राकृतों का वर्णन आता है, जिन्हें देशी भाषा के
नाम से व्यवहृत किया गया है। ~~कुछ~~ कुवलयमाला
ग्र. प. में एक वृत्तान्त आता है कि श्रीदत्त ने पोड़
से अन्त पर अनेक व्यापारियों से आपूरित पण्य-
वीथि को देखा, जहाँ पर व्यापारी लोग अपनी-
अपनी भाषा में वार्तालाप कर रहे थे। इस प्रकार
श्रीदत्त ने अठारह देशी-भाषाओं के बोलने वालों
को वहाँ पर देखा। इसके अतिरिक्त पारस, खस,
बर्बरी आदि ~~भाषाओं~~ भाषा-भाषी जनों को
भी देखा। कुछ ऐसी ही रचनायें जैन सूत्र ग्रन्थों
में भी मिलती हैं।

जैन सूत्र ग्रन्थों में ... ऐसे अनेक वृत्त आते हैं,

जिनमें आभास देशी भाषाओं का प्रयोग आता है। कहीं किसी तत्कालीन कवि को उनकी भाषाओं का पंडित बताया गया है, तो कहीं गणिकाओं को अष्टादश भाषा-विशारद कह कर सम्बोधित किया गया है। इन ग्रन्थों में १८ देश-भाषाओं का उल्लेख यह सिद्ध करता है कि उस समय में वह भाषाओं के रूप में नहीं। ये बोलियाँ निश्चय ही प्रकाश में आ चुकी होंगी।

पृ०६८ इस प्रकार हम कह सकते हैं कि देशी भाषाएँ वैदिक युग से ही चलती रही थीं जिनमें सर्वप्रथम उदीच्य वालों ने अपनी बोली के आधार पर सं० का स्वरूप ~~[illegible]~~ निर्धारण कर उसे साहित्यिक रंगमंच पर प्रतिष्ठित किया। इसके पश्चात् मध्यदेशीय बोली से विकसित पालि भाषा ने साहित्यिक वेशभूषा धारण की और इसके साथ ही साथ प्राच्य बोली ~~[illegible]~~ ने मागधी के नाम से साहित्य-संसार में प्रवेश किया। इन दोनों प्रदेशों के मध्य जन-साधारण में एक अन्य बोली भी प्रचलित थी जिसमें मध्यदेशीया एवं प्राच्या

के तरह निश्चित थे, इस बोली के विकसित साहित्यिक रूप को वैयाकरणों ने अर्धमागधी ~~भाषा~~ भाषा के नाम से अभिहित किया। ... उपर्युक्त प्राकृतों के साथ-साथ प्राकृत वैयाकरणों ने एक अन्य प्रा० भा० का नाम गिनाया है, जिसे महाराष्ट्री कहा जाता है। ...आधुनिक भाषा-विद् इसे शौ(रसेनी) प्राकृत का परवर्ती विकसित रूप मानकर चलते हैं। ... ~~[illegible]~~

निष्कर्ष: मध्यकाल में प्रा० भाषायें; जिनका न्यूनाधिक साहित्य आज भी उपलब्ध है, [illegible] के अनुसार सात-रूपों में प्रचलित थीं-(1) पालि (2) शौरसेनी (3) मागधी, (4) अर्धमागधी, (5) महाराष्ट्री, (6) पैशाची तथा (7) अपभ्रंश।

इन सभी भाषाओं को ई० की छोटी बहनें कहा जा सकता है, क्योंकि इनका विकास भी ई० के समानान्तर छान्दस भाषा से सम्भूत लगता है। डॉ० चटर्ज्या के मत से भी यही बात सिद्ध होती है कि ई० के पश्चात् वे भाषायें आईं; जिन्हें हम वैदिक-इतर [illegible]

वे अनुमित किए जा सकते हैं। [भा० आर्य भा० और हिन्दी पृ० ९६]
डॉ० श्यामसुन्दरदास: प्राचीन वैदिक भाषा से ही प्राकृतों की उत्पत्ति हुई है, अर्वाचीन संस्कृत से नहीं।
— डॉ० बाबूराम सक्सेना! " पालि में कुछ लक्षण ऐसे मिलते हैं जिनसे हम यह निश्चयपूर्वक कह सकते हैं कि इसका विकास उत्तर कालीन संस्कृत की अपेक्षा वैदिक संस्कृत और तत्कालीन बोलियों से मानना अधिक उचित है। तृतीया बहुवचन में अकारान्त संज्ञाओं का 'एभिः' प्रत्यय और प्रथमा बहुवचन में आस् के विकल्प में आसः। धातु (यथा गृह्) और धात्वादेश (यथा गृह्ण) के प्रयोग में भेद का अभाव, अडागम (हतीत=अहतीत) का प्रायः अभाव, आदि इसके उदाहरण हैं। संस्कृत के 'इह' के स्थान में पालि 'इध' पाया जाता है, जो वैदिक-पूर्व भाषा का अवशेष समझा जाता है।
[सामान्य भाषा विज्ञान: पृ० २८६]

प्र० ८०   पालिभाषा की प्रवृत्तियाँ

ध्वनि तत्व :

स्वर - अ, आ, इ, ई, उ, ऊ, ए, ओ तथा ह्रस्व ऍ, ऑ।

व्यञ्जन - 'कवर्ग, चवर्ग, टवर्ग, तवर्ग, पवर्ग, य, र, ल, व, स, ह' मिलते हैं। इनके अतिरिक्त वैदिक ध्वनियाँ 'ळ, ळ्ह' भी मिलती हैं।

प्रवृत्तियाँ - स्वरों में 'ऋ, ॠ, ऌ, ॡ' स्वर पूर्णतः लुप्त हो गए। 'ऋ, ॠ' के स्थान पर प्रायः 'अ, इ या उ' मिलते हैं; यथा ऋणम् > इणं, ऋषि > इसि, नृत्यम् > नच्चं इत्यादि गृहम् > गहं, ऋषभ > उसभ इत्यादि 'ऌ ॡ' के स्थान पर 'ल' हो गया। 'ऐ' के स्थान पर 'ए'; यथा ऐरावण > एरावण, वैमानिक > वेमानिक तथा वैयाकरण > वेय्याकरण। कहीं-कहीं 'ए' के स्थान पर 'इ' और 'ई' भी उपलब्ध होता है। यथा सैन्धव > सिन्धवं। 'औ' के स्थान पर 'ओ' और कहीं-कहीं 'उ' मिलते हैं; यथा- औदरिक > ओदरिक, दौवारिक > दोवारिक, (उ) मौक्तिकं > मुत्तिकं, मौद्गल्य > उदुगल्लाि।

उपर्युक्त ध्वनियों के लोप के साथ-साथ नवीन
ह्रस्व 'ए' और ह्रस्व 'ओ' ध्वनियों का उद्भव पालि
में प्रारम्भ हो गया था -- यद्यपि पालि वैयाकरणों ने
इसका कोई संकेत नहीं दिया तथा न ही इस प्रकार-
का कोई लिपि-चिह्न पालि में था --
इन्हीं दो स्वरों के साथ-साथ अपर एक स्वर के लोप
हो जाने के उदाहरण मिलते हैं।

संस्कृत 'ळ' और 'ळह' ध्वनियाँ पालि में सुरक्षित हैं
जबकि सं० में ये लुप्त हो गई हैं। स्वर मध्यग 'ड़' के
स्थान पर 'ळ' और 'ढ़' के स्थान पर 'ळह' ध्वनियाँ
मिलती हैं; यथा - ~~[illegible]~~ षोडश > सोळस, क्रीडा > कीळा
(ढ > ळह) दृढ > दळ्हं, आरूढ > आरूळ्ह इत्यादि
([illegible]) कहीं-कहीं 'न' के स्थान पर भी 'ल' [illegible]
के आधार पर प्रयुक्त हुआ मिलता है।
'न' सर्वत्र अनुस्वार हो गया है, पदान्त 'ं' 'म्' में बदल
गया है। अन्य ध्वनियों में 'र' के स्थान पर 'ल'
मिलता है। कुछ पालि ग्रन्थों में 'र' भी मिलता है।

पदान्त अ, इ, उ; इ तथा ए का प्रायः लोप हो गया है
c.f. [उ० ना० तिवारी: हिन्दी भाषा का उद्गम और विकास: पृ. ६८]

रूप रचना:

पृ.३१ (1) कारक रूपों को निष्पन्न करने के लिए पालि भाषा ने हालांकि और संस्कृत रूपों जैसी विविधता का परित्याग कर दिया। पालि भाषा में विशेषता स्वरूप के आधार पर अधिकतर अकारान्त पुल्लिंग प्रातिपदिक के रूपों और कुछ रूपों में जैसे अपादान और अधिकरण में सर्वनाम के रूपों को अपना लिया गया, यथा — बुद्धस्मा, बुद्धम्हा [अपादान के आधार पर]. बुद्धस्मिं, बुद्धम्हि
पृ०३२ [अधिकरण के आधार पर] कुतिस्स, कुडस्स (चतुर्थी-षष्ठी) सर्वनाम के आधार पर। इसी प्रकार दण्डिस्स, भिक्खुस्स, पितुस्स राजस्स आदि इकारान्त उकारान्त स्वरान्त प्रातिपदिकों के रूप कुछ विभक्तियों को छोड़ कर समान रूप से सम्पन्न होने लगे। डॉ० ए० उ० सा० ने इसे 'सर्व' का नियम कहा है।

(२) कारकों और लिंगों में प्राकृत की भाँति पालि भाषा में वचनों तथा कारकों में व्यत्यय देखा जाता है। यथा – चतुर्थी के स्थान पर षष्ठी का प्रयोग – ब्राह्मणस्य (ब्राह्मणाय) ददाति। इनके स्थान पर [illegible] का प्रयोग, बल्कि या कभी कभी दोनों मिलकर एकत्र हो गई। यथा – मुनिया – [illegible] उकारान्त शब्दों के रूपों में यह एकरूपता नहीं पाई जाती। सप्तमी के स्थान पर प्रथमा का प्रयोग पाया जाता है. यथा [illegible] – [illegible]।

(३) लिंग के क्षेत्र में नपुंसक लिंग के रूपों के स्थान पर पुल्लिंग रूपों का प्रयोग होने को मिलता है।

(४) व्यंजनान्त प्रातिपदिकों को समाप्त कर दिया गया। सभी प्रातिपदिक स्वरान्त हो गए। इनमें कहीं तो अन्त्य व्यंजन का लोप हो गया – सुमनस् > सुमन, आपद् > आपा, कहीं कहीं अन्त में 'अ' स्वर का [illegible] और कहीं [illegible] जोड़कर स्वरान्त प्रातिपदिक बनाये गये। यथा – शरद् > शरद (अ), विद्युत् > विज्जुता।

८३। नामधातु केवल भी पालि में उपलब्ध होते हैं; यथा उत्तरो पत्ते इच्छति = पत्तीयति, दलहं करोति = दलहयति; पब्ब-तायति इत्यादि।

उपसर्गों और निपातों के प्रयोग भी पालि में उपलब्ध होते हैं। प, परि, पति, पय, वि, सं, आदि। निपातों में व, न, च, वा, मा, ह आदि।

पृ०६० लगभग १२ विभिन्न तुमर्थक प्रत्ययों का प्रयोग वेद में मिलता है जिनमें से केवल 'तुम्' प्रत्यय वाले प्रयोग सं० में बच गया पाया है; शेष छोड़ दिये गए हैं। पालि में लगभग दो ही केवल प्रयुक्त हुए हैं — तुम् और तवे।

वेद- (१) आ नो बर्हिः सदतावितारः
स्पार्हाणि दातवे वसु (ऋ० ८.५६.६.)
(२) न आ गमद्विदो यो नस्तुनां चिकेतद्दातुं
दामनो रयीणाम् (ऋ० [illegible])

पालि – (१) परिफन्दतिदं चित्तं मारधेय्यं पहातवे
(ध॰प॰ चि॰ ३,२)

(२) न सक्का पुनरं संबोढुं, इमे तमपि केनचि
(धम्मपदट्ठकथा) ४८

पृ० ६३-६४: ...वररुचि ने -- 'प्राकृत प्रकाश' में चार प्राकृत भाषाओं का विवेचन प्रस्तुत किया है—(१) महाराष्ट्री (२) पैशाची (३) मागधी (४) शौरसेनी। .... ६४...हेमचन्द्र ने उक्त चार प्राकृतों के अतिरिक्त अन्य तीन प्राकृतों का व्याकरण भी अपने ग्रन्थ 'हेम शब्दानुशासन' में प्रस्तुत किया है। इस प्रकार सात प्राकृत भाषाओं का अस्तित्व हमारे सामने उपस्थित होता है; यथा- (१) महाराष्ट्री अथवा प्राकृत (२) शौरसेनी (३) पैशाची (४) चूलिका पैशाची (५) मागधी (६) आर्ष या अर्धमागधी, (७) अपभ्रंश

भोलानाथ तिवारी: "हेमचन्द्र की चूलिका पैशाची को ही दण्डी ने भूतभाषा कहा है (गलती से पैशाची का अर्थ पिशाच या भूत समझकर)।

कुछ लोगों ने लिखा है कि हेमचन्द्र ने ये दोनों नाम अलग-अलग दिए हैं। दूसरी पहली की ही एक उपबोली है। (भाषा विज्ञान पृ० ११८)

६२ ध्वनितत्व: मध्यकालीन आ० भाषाओं में स्वर मध्यग अल्पप्राण अघोष एवं सघोष ध्वनि का लोप हो जाता है — शची > सई, रजनी: > रअनी, सागर - साअर, रिपु > रिउ

(2) स्वरों के मध्य में जब अघोष तथा सघोष महाप्राण ध्वनियाँ आती हैं तो प्रायः उनके स्थान पर 'ह' का आदेश कर दिया जाता है। अप० भा० में सघोष अल्पप्राण के लोप के पश्चात् 'य' श्रुति का आगम भी विशेष रूप से लक्षित किया गया है, जिसके उदाहरण अब भी ब्रजभाषा एवं राजस्थानी में देखे जा सकते हैं — पृ. ३०६८ मुख > मुहँ, कथा > कहा, मेघ > मेह, नाथ: > नाह

य श्रुति के उदाहरण: नगर > नयर; मृगांक >

मयंको ...

(3) ऋ ध्वनि लिखित रूप में तो नहीं मिलती है किन्तु उसका उच्चारण 'रि' की तरह होने लगा था। अधिकतर ऋ का विकास 'अ, इ, उ, और ए' के रूप में उपलब्ध होता है -

ऋणं > रिणं, ऋजुः > रिज्जु, एतादृशम् > एआरिसं, तादृशः > तारिसो, जदृशः सरिसो, यादृशः > एरिसो, दृष्टम् > दिट्ठं, कृशः > किसो ऋतु > उदु, पृष्ठम् > पुट्ठं

(४) 'ण' ध्वनि का विकास न में होने लगा था

रूप तत्व — (१) व्यञ्जनान्त शब्दों का प्रायः लोप हो गया। व्यञ्जनान्त शब्दों के अन्त्य हल् व्यञ्जन का या तो लोप करके स्वरान्त बना लिया गया या उनके साथ 'अ' का आगम करके उसे अजन्त बनाया गया है —

राजन् > राआ, आत्मन् > अत्ता।

पृ०६६ (२) संज्ञा शब्दों के साथ सार्वनामिक विभक्ति-

प्रत्ययों का प्रयोग होने लगा; यथा- 'लोके' के स्थान पर लोकम्हि, देवे > देवम्हि; गुरोः > गुरुतो, गुरुभ्यः > गुरुसुंतो (दुन्तो)
(3) कारक और क्रियाओं का सम्बन्ध स्पष्ट करने के लिए संज्ञा शब्द के साथ कारकाव्यय एवं कृदन्त क्रियाओं का प्रयोग भी इस काल में प्रारम्भ हो गया। यही वह प्रवृत्ति है जिसने आगे चलकर आधुनिक भारतीय आर्य भाषाओं के अनुसर्गों अथवा कारकों को जन्म दिया - रामस्स कए दत्तं, रामस्स केरक घरं।
पृ० १०९: पैशाची: पैशाची किस प्रदेश के विषय में बोली जाती था, विद्वत्-मण्डली अभी तक किसी ठोस निर्णय पर नहीं पहुँच पाई है। प्राचीन संस्कृत साहित्य में पिशाच-प्रदेश के नाम से अनेक स्थानों का उल्लेख उपलब्ध होता है; यथा :-
पाण्ड्य केकय- बाह्लीक, सिंह नेपाल कुन्तला: उदेष्ण- भोट, गान्धार- हैव- कन्नौजनास्तथा।

एते पिशाचदेशाः स्युस्तद्देश्यस्तद्गुणो भवेत्॥
इनमें से भी कई प्रदेशों की पहचान अब तक नहीं हो सकी है।

हार्नले इसे दक्षिण में द्रविड़ जातियों द्वारा प्रयोग में लाई जाने वाली भाषा कहते हैं। ग्रियर्सन इसे हमारे प्रदेश में बोली जाने वाली भाषा का प्राचीन रूप मानते हैं। राजशेखर ने 'काव्यमीमांसा' में एक प्राचीन श्लोक उद्धृत किया है, जिसमें उस समय किस प्रदेश में कौनसी भाषा बोली जाती थी, का उल्लेख है। उक्त श्लोक में अवन्ति, टक्क (दक्षिण-पश्चिम पंजाब) और भादानक के प्रदेश पैशाची भाषा-भाषी कहे गए हैं। प्राचीन आचार्यों ने पैशाची के लिए 'भूतभाषा' शब्द का (संभवतः पिशाच के निर्दय स्वभाव के कारण) प्रयोग भी किया है। प्राकृत वैयाकरणों ने पिशाची के अनेक भेदों का उल्लेख किया है। डॉ० ग्रियर्सन ने इन भेदों का उल्लेख करते हुए अपने ग्रंथ 'लिंग्विस्टिक सर्वे' में इनके

(दिखे

सात भेद किये हैं। हेमचन्द्र ने केवल 'चूलिका पैशाची' का ही उल्लेख किया है। मार्कण्डेय ने तीन भेद किए हैं। इस प्रकार विभिन्न वैयाकरणों ने भिन्न-भिन्न प्रकार से इसके भेद किए हैं। इसका कारण सम्भवतः यही हो सकता है कि यह भाषा मूल रूप में तो एक ही रही होगी, पर इसका प्रभाव समीपस्थ अन्य बोलियों पर गम्भीर रूप से पड़ा है और इसी कारण पर प्राकृत वैयाकरणों ने उन प्रान्तों के नाम पर उसे पैशाची का भेद मान लिया। यह अनुमान तभी तक किया जा सकता है जब तक इस भाषा का कोई लिखित साहित्य उपलब्ध नहीं हो सका।

प्रो० पिशल का अनुमान है कि संस्कृत में गुणाढ्य की बृहत् कथा मूलतः पैशाची भाषा में ही लिखी गई थी जो किन्हीं कारणों से काल-कवलित हो गई समझी है। प्रो०

वैयाकरणों के अनुसार इसकी निम्नलिखित प्रमुख विशेषतायें हैं —

इसकी प्रमुख विशेषतायें — (1) दो स्वरों के मध्य आने वाले सघोष स्पर्श व्यंजनों को अघोष स्पर्श व्यंजनों का आदेश हो जाता है; यथा —

गगनम् > गकनं, मेघः > मेखो, गिरिः > किरितो, राजा > राचा, निर्झरः > निच्छरो; वडिशम् > वटिसं, माधवः > माथवो, सरभसम् > सरफसं, दामोदरः > तामोतरो।

(2) पैशाची में संयुक्त व्यञ्जनों को सस्वर कर देने की प्रवृत्ति देखने को मिलती है। ~~हिन्दी के ठेठ प्रवृत्ति~~ (स्वरभक्ति)

यथा — स्नानम् > सनानं, स्नेहः > सनेहो, कष्टं > कसटं, भार्या > भारिया, हृदयकम् > हितपकं, क्रियते > कीरते।

(3) पैशाची में 'ल' के स्थान पर 'ळ' आदेश की बात प्राकृत व्याकरण में कही गई है; यथा —

~~[illegible]~~ सलिलम् > सलिळं; कमलम् > कमळं।

(4) पैशाची में 'श' 'ष' के स्थान पर कहीं 'स' और

कहीं-कहीं 'श' भी उपलब्ध होता है; यथा—
शोभते > सोभति, शशि > ससि, दशवदनः > ~~[illegible]~~ दसवत्तनो, विस्मयः > विसमो, विलासः > विसानो, कष्टम् > कसटं, वडिशम् > वरिशम्।
(२) पैशाची में कहीं-कहीं 'र' के स्थान पर 'ल' भी मिलता है। बहुत सम्भव है कि यह प्रभाव इस पर मागधी का रहा है; यथा—
रुद्रम् > लुद्दं तरुणो > तलुनो, कुमारः कुमालो।
(घ) पैशाची में 'ण' के स्थान पर 'न' का आदेश होता है; यथा— गुणगणः > गुनगुनो, गुणेन > गुनेन
रूपात्मक विशेषताएँ— (१) पैशाची में पंचमी ~~[illegible]~~ के 'ङसि' के स्थान पर 'आतो' और 'आतु' का आदेश अकारान्त शब्दों के साथ होता है; यथा- तुमातो, तुमातु (त्वत्), ममातो, ममातु (मत्)।
(२) पैशाची में 'तेन' तथा ~~[illegible]~~ 'अनेन' दोनों के स्थान पर केवल 'नेन' उपलब्ध होता है।

स्त्रीलिङ्ग में 'णाए' मिलता है।

(३) पैशाची में कर्मवाच्य में 'इय्य' का आदेश किया जाता है; यथा - रम्यते > रमिय्यते, पठ्यते > पठिय्यते।

(४) पैशाची में 'क्त्वा' के स्थान पर 'तूनं' का आदेश किया जाता है, यथा

गत्वा > गन्तूनं, हसित्वा > हसितूनं

पठित्वा > पठितूनं।

(५) पैशाची में भविष्यत काल में 'स्सि' का आदेश न होकर 'एय्य' का होता है; यथा-

भविष्यति > हुवेय्य, पठिष्यति > पठेय्य।

पृ० ६६ 1. जाव य णो अन्तो दिट्ठं इमिणा आवेयय। (त)तो अप्पसारया कुड्डकय हिक्किय पयत्त वट्टमाण कलयरवं हट्टमग्गं तितलच्छय पवि समागेठ दिट्ठं अणेय देस भासा लक्खिए देस वणिए ...... इअं अट्ठारस देसी भासाउ पुलइऊण सिरि अत्तो। अण्णाइं अ पुल एई खस पारस बब्बरादीए (कुवलयमाल कहा)

अपभ्रंश काव्यत्रयी की भूमिका, पृ० ९१ व ९४)

तए णं से दढपतिण्णे दारए उम्मुक्क बाल भावे विण्णाय परिणयमित्ते जोव्वण गमणुपत्ते। बावत्तरि कला पंडिए अट्ठारस विहि देसिप्पगार भासा विसारए णवंग सुत्त पडिबोहए गीय रई गंधव्व नट्ट कुसले सिंगारागार चारु वेसे। (राजप्रश्नीयसूत्रे - आ० समिति प्र० पृ० १४८)

पृ० ६६ तए णं दढपइण्णो दारए बावत्तरि कला पंडिए नवंग सुत्त पडिबोहिए अट्ठारस देसि भासा विसारिए गीय रती गंधव्व नट्ट कुसले।
(औपपातिक सूत्र - आ० समिति० प्र० पृ० ६८)

तत्थ णं वाणिय गामे कामज्झया नामं गणिया होत्था। बावत्तरि कला पंडिया चउसट्ठी गणिया गुणोववेया एगूणतीसं विसेसे, रममाणी एक्कवीस रति गुणप्पहाणा बत्तीस पुरिसोवयार कुसला णवंग सुत्त पडिबोहिया अट्ठारस देसि भासा विसारिया सिंगारागार चारु वेसा गीय रई गंधव्व नट्ट कुसला (विपाकसूत्रे - अ० २ सू० ८ आ० समिति प्र० पृ० ४३)

त तेले ले ये ले कुमो कावतोर कला पंडिल गाव गांध
जुपत्त पडि कोहिप, अङ्गाले बिलिलपियार पेलि
मालो बिसारिल गोय रई गांधळ नहू कुसला।

(ओ० ई० ता० प० २४ अ० लीत० प्र०
पृ० ३८)
२० (गोंग)

तलपं पं वेंपाल ~~ब~~ जयरोल देवरत्ता गामं गजिया
चरिवलई बडली हुं कला पंडिया बडलहुं गुनिया
गुजोवरेया अउगतीलं बिलेल रम माली लम्मवीलं
रईगुन लपाहाणा कतीलं पुलितोवचां कुसला,
जवंग लुत पजिकोलिगा अङ्गाले पेलि मासा
लितारया लिंगालागाल कापत वेसा।

(ओ० ई० ता० कर्ली
अ० लीलित० प्र० पृ० ६२)

